

# LEND A HAND.

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A RECORD OF PROGRESS.

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What is called the voluntary system in the maintenance of institutions of worship is now universally adopted in all the American States.

It has been adopted without very serious opposition, at different times. The change in the constitution by which the support of public worship was made voluntary, was late, in Massachusetts, as the year 1831. The previous arrangement in Massachusetts had been based on the third article of the original constitution of Massachusetts, accepted by the people in 1780. It was interesting as having been drawn by Mr. Alden, a Baptist minister, who was one of the "dissenters" in his time from the Congregational body which, from the foundation of Massachusetts, had been the "Established Church" until 1780. John Adams, the second president, who is responsible for most of the constitution, uncertain about his own ability to deal with a subject so difficult, persuaded Mr. Alden to draw the article. It was welcomed, and seems to have been agreed to without serious opposition, in the convention and by the people. It afterwards obtained general approbation among the Liberals of Europe, and the curious reader will find it praised by Archdeacon Paley in his chapter on this subject, as being the best arrangement in theory.

Under this plan, every citizen in Massachusetts paid a part of his tax for the support of public worship, precisely as he pays a part of his tax now for the support of public education. But to the citizen was given a choice as to which of the institutions of religion should receive his tax. If he were a Catholic, it went to the support of any Catholic church he named. If he were a Baptist, it went to the support of any Baptist church he named. But if he did not signify any preference to the contrary, his tax went to the support of the church in the town which had been first established there.

This system was abandoned in Massachusetts, not so much from any wide-spread dissatisfaction on the part of people who had any religious faith, as from the practical inconvenience which came out in its operation. It became very easy for a person who had that quality which native dialect calls "ugly," to make the town authorities a good deal of trouble. A man in Berkshire would say that his conscientious scruples required that his share of the tax should be remitted to a congregation in Nantucket; at the same moment some recalcitrant in Nantucket, who wished to offend the authorities there, would say that his scruples required that his tax should be remitted to a particular congregation in Berkshire. Such cross-purposes as these were enough to make a good deal of inconvenience in the administration of the statute. Oddly enough, in the city of Boston, the only place in Massachusetts at that time where there were many churches, the voluntary custom had always been the rule, from the very beginning. Nobody seems to know why, but from the outset the people of Boston had paid, week by week, the money for the expenses of maintaining public worship, in a contribution carried on precisely as the most earnest advocates of what is called the free church system would like to see it carried on now. So late as the year 1790, my own grandfather, the Reverend Oliver Everett, the minister of the New South Church in Boston, received his salary every Monday morning from the treas-

urer of the church ; and practically the sum was paid to him in the very dollars, half-dollars, pine-tree shillings, or Spanish pistareens which had been put into the contribution box on the day before. This custom, instituted in convenience probably, had ruled in the Boston churches from Winthrop down, so that in the Boston tax-bills the item "for maintenance of public worship" never appeared. The rest of the Commonwealth had therefore the singular advantage of being able to argue that what was good enough for Boston was good enough for them, and in any discussion of the question, the weight of the capital of Massachusetts was thrown on that side. It is clear enough from contemporary evidences that the change in the constitution, which had been once refused by the people, was adopted in 1831 without a great deal of enthusiasm on any part, and matters went on much as they did before. The several churches became independent corporations. The affairs of the First Church were no longer subject to a vote in the annual town-meeting. This was a good deal gained in towns where there were several churches, where there seemed no particular reason why the affairs of the First Church should be discussed by the public, any more than those of the Baptist church or the Methodist church. In practice, every citizen paid what he paid before, or, if necessary, enlarged his contribution. Gradually the custom of taxing pews extended itself so that a man paid in proportion to the supposed value of the pew which he occupied in the church. In one way or another, the churches of Massachusetts have gone on in the voluntary system from that day to this, and, as has been said, the voluntary system is now the system which prevails through the whole of the United States. The exceptions, by which a fund left by the piety of the past, provides an income for the support of worship, are not considerable ; and in the practice even of the Catholic church, the contributions of the worshippers, which in that church are generally levied upon the seats which they occupy, are devoted, in the case of each church, to the maintenance of

that church. That is to say, they do not pass into a general fund for the maintenance of all the churches of the Catholic communion.

This system works so well for the maintenance of public worship, which is a matter visible and easily judged of, that in common conversation it is taken for granted that it works perfectly well in all the duties of this ministry. The average American, in speaking to the average Englishman, would say, perhaps in an arrogant way, "We build as good churches as you do, we maintain larger congregations than you do, and we are much more interested in public worship than you are." This may be true or not, but the average American thinks it is true. There is, however, another class of duties which devolves upon the Church of Christ, which might be attended to by the clergy under the "voluntary system," but which is a little apt to be passed by. It was forced upon their attention under the system of an "Establishment," and in countries like England, where there is an Establishment now, it is forced upon their attention. Under the "voluntary system," it is not directly forced upon the attention of the clergy, and it proves in practice that it is frequently forgotten, or at least neglected.

This duty of the church is its duty of ministration to those persons who, for whatever reason, do not attend its public services of worship. Undoubtedly, the theory of the Church of Christ is that it takes the place of Jesus Christ in the world. In the particular position where it is established, it is the duty of the church to lift up that which has fallen down, to open the eyes of the blind and the ears of the deaf, to heal the sick, to clothe the naked, to feed the hungry, and, above all, to carry the glad tidings to the poor. It is the business of the church to do this, not simply to those people who elect to attend public worship on Sunday, but to all sorts and conditions of men. That is to say, if we adopt Paul's division of labor, the church is to provide for "ministry" as well as for preaching.

Now, under the old principle, which virtually created an



Establishment in the State of Massachusetts, there was one person, called therefore "the minister" in every community, to whom the law attached the definite duty of taking care of all sorts and conditions of men. He was the officer of the church, and for that matter of the state, for this affair. Every man in the town, even the humblest drudge, paid him something, in his annual tax, for taking this care. It therefore became the business, as a point of honor, of the man who had been elected to be the minister of the town to be in personal touch with every family in that town. As a mere point of mercantile honor, he was bound to try to do something for the people who were compelled at law to unite in the pecuniary support which was given to him. Not as a matter of personal honor, but as one of the duties which then attached to a Christian minister, every such minister understood that he must keep his eye and his thought more or less upon each household in the town where he was settled. Practically it was more than an etiquette, it was a duty, which made him visit every household in that town at least once a year. What followed, as a natural enough consequence, was that in practice he knew whether the children in any household did or did not go to school, or he knew whether they did not go to "meeting." He knew whether a boy was going to be a blacksmith, or whether he was going to marry some one and take a new farm in Vermont or in Berkshire. He knew if a girl had a taste for music, and was to be sent over to Leicester Academy because there was somebody there who could teach her to sing. On the other hand, the poorest family in the town, and that most distant from the "Centre" had one mediator or agent who connected them with the public spirit and sympathy of the town. If they had a run of whooping-cough or of scarlet fever in the household, there was this man whose business it was to see that the resources of the community were brought to bear for their relief. In fact as in name, he was the minister of the town.

With the passage of generations, or in some states of

centuries, all this relation, between any clergymen in the town and the whole of the town, has died away. It has died away so completely that such a definition of the word minister as I have given has disappeared from the public thought. Many a minister is at work in exactly the lines which I have briefly described; he is the mediator between the poor and the rich, he is the mediator between the lonely and those who live in the best social conditions, he is the mediator between the learned and the unlearned. But no man now exists, in our arrangements of church duty, who considers himself responsible for a personal acquaintance with all the inhabitants of a given district of that world which is a part of the Kingdom of God. A minister now is the minister of a certain body of people who are called St. Augustine's Church, or St. Alban's Church, or the First Trinitarian Church, or the First Church, or the First Religious Society, or the Church of the Holy Spirit, or by whatever name the congregation or the priest may have chosen to give it in the beginning. Such a minister may go outside that circle, and in every instance of ministry a minister does, but he does not go outside with that definite determination to see to everybody within the limits assigned to him, which resulted from the duty of a minister under the old Establishment of Massachusetts, of Virginia, or of England.

Of all this the gradual consequence has been that, in every part of America, there has grown up and is growing up what may be called a large class of people who have no communication whatever with the Church of Christ in any of its communions. No single person has the duty of taking care of their households. What follows is that those households grow up without the connecting wire or nerve which we have tried to describe, which ought to unite them with the sympathies and interests of the rest of the world. You shall hear old residents of what were once fine old New England towns deploring the semi-barbarism of people who live in the outskirts, who are in no sort of touch with the habits or hopes of our best civilization. Or

you shall go through the House of Correction, and shall inquire of the criminals under what system of religious education they were bred, to find that most of them have never been bred at all under any system of religious education. Briefly, here is a sort of Helots or Pariahs, who have been left on one side by an unfortunate deficiency in that great organization which we call the Church of Christ, which has, on the whole, proved so efficient in the course of nineteen centuries in advancing the humanities and in improving social order.

There is not a minister in America who would not say that he was ordained to minister to "all sorts and conditions of men." On the other hand, there is no longer a minister in America to whom is assigned a specific territory, with the order that he shall minister to "all sorts and conditions of men" who are inside its borders.

The Massachusetts Convention of Congregational Ministers has now occupied itself at its annual meeting, for two years past, in some very interesting discussions of the problems thus presented. It has assigned to a very competent commission the duty of preparing a report on this subject, which may be presented to the next meeting of the Convention, which will take place in May, 1895. Of this commission, I have the honor to be the chairman, and I have presented to the readers of *LEND A HAND* this view of the difficulty which exists, and the blank which is to be filled, in the hope that different persons may favor the commission with their written views in regard to this deficiency. It would seem not a very difficult task to arrange, in a town say of twenty churches, perhaps of fifteen different communions, a system by which the Catholic ministers should undertake the ministration to all persons who call themselves Catholics, the Episcopalian clergy to all Episcopalians, and so on through the range of those people who consciously are connected with one communion or another of the church; and then so to divide the rest, by geographical lines if we could do no better, that Father Murphy may undertake the

ministerial oversight of district number one, Rev. Dr. Smith may undertake that of district number two, Rev. Mr. Jones may undertake district number three, and so through the calendar, till the gentlemen making out such a working plan should be assured that there shall be nobody left in that town for whom there is not a special officer assigned and commissioned, whose business it is to help where there is need, to feed where there is hunger, to advise where there is doubt, and to comfort where there is sorrow. Such a system would be a really catholic system of ministration, and it would bring back to Massachusetts certain advantages of such a system which Massachusetts has lost now for two generations.

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### PROVISION FOR EPILEPTICS.\*

BY WM. PRYOR LETCHWORTH, LL. D.,

*Commissioner of the New York State Board of Charities.*

Various theories as to the cause of epilepsy have been advanced by those who have studied the subject scientifically, but none of them have stood the test of general application; and at the present time the most learned in the study of the subject frankly admit that the nature of the disease is still a mystery. Dr. Ludwig Hirt, in his noted work on "Diseases of the Nervous System," says: "The structure as well as the physiological functions of the human brain are, up to the present time, so little understood that we are far from having any sure basis upon which to lay the foundations of a cerebral pathology. He further says: "By epilepsy in the stricter sense of the term we designate a functional neurosis, the seat of which is still unknown."

Dr. Jules Christian, physician to the National Hospital at Charenton, France, says: "Nobody really doubts that

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\* Read before the National Conference of Charities and Correction, held at Nashville, Tenn., May 23-28, 1894.

epilepsy is a disease of the brain ; upon that all are agreed, but no one has been able to determine with any precision the part of the organ affected, nor the nature of the lesion which produces the disease. All the researches of pathological anatomy have hitherto been at variance." After discussing different theories on the subject, beginning with that of Dr. Marshall Hall, he says : "To anyone asking my opinion as to the approximate cause of epilepsy, I should simply reply, I do not know."

Though physicians differ as to the nature of epilepsy, and the wisest admit that they have not yet been able to fathom its mysteries, it is an established fact that certain medical and moral treatment will render less frequent the terrible manifestations of the disease, and in some instances prevent their recurrence. It is therefore of the greatest importance that such provision be made for this unfortunate class as seems best suited to their needs. The fact that epilepsy is not thoroughly understood, instead of discouraging research into its mysteries, argues strongly in favor of turning upon the subject the concentrated light of scientific investigation and study.

The epileptic is in one sense an outcast. In his own home his presence is distressful and disturbing ; the privileges of the church and of places of amusement are denied him ; it is difficult for him to find employment ; and eventually, the progress of his malady having been gradually accelerated by his unhappy environment, he finds his way into the almshouse or the insane asylum, neither of which is a suitable place for him. In the almshouse he cannot receive the care and treatment which his peculiar infirmity requires, and his presence in the insane asylum is often injurious to the insane, especially the convalescing ; moreover, a sense of the injustice of enforced confinement and association with lunatics precipitates a crisis in his own mental condition.

While it is generally admitted by those who have studied this disease with reference to the best interests of those afflicted by it and of society, that care and treatment differ-

ent from that provided for any other class of dependents is necessary for them, it is nevertheless true that very limited special provision has been made for epileptics in comparison with their numbers. According to returns made to the New York State Board of Charities, there were 614 epileptics in the poorhouses and almshouses of the state of New York on the 30th of September, 1893. It is estimated that there are 12,000 in the state, and 120,000 in the United States. These numbers are based on an estimate of about two to every one thousand of the population. In Germany the number is estimated to be at least one to every one thousand of the population. A recent census taken of epileptics in the canton of Arrau, Switzerland, made the ratio 2.42 to every one thousand of the population. These estimates include epilepsy of all types. It is thought that the ratio of this class in England is not less than it is in the German states.

The principal homes for epileptics are in Germany, and most of those established within recent years were founded upon the colony plan, which is now regarded as the most advanced system of care for this class that has yet been devised. In a late report of a special committee of the Charity Organization Society of London, which was appointed to make a scientific enquiry into the public and charitable provision for the care and training of epileptics and feeble-minded, deformed and crippled persons, we have some valuable suggestions respecting the proper provision for epileptics. The large number of eminent physicians and experienced charity workers engaged in this inquiry entitles the following conclusion reached by them to careful consideration: "For all alike, for the furtherance of self-control and for healthy enjoyment, a well-ordered home life is required. These things—school education, employment of the most suitable and varied kinds, and home life—the colony system provides. As house after house is built for the settlers, the classification becomes more and more complete for all purposes. Each house should be in its internal

administration a separate unit, under the charge of a home superintendent or house father. There is thus always large scope for expansion according to actual demand. A large staff of nurses is necessary, and for these special provision must be made. Medically, if the serious nature of the disease be taken into account, the colony system, with careful medical treatment, produces the best results. For the worst cases, and to provide against the constant ailments of many of the colonists, hospital accommodation is necessary; and, for the study of the disease, the fullest opportunity must be given to scientific research and treatment."

Dr. Peterson,\* who, while first assistant physician at the Hudson River State Hospital, had a large number of epileptics under his charge, and who has studied their needs by personal observations at Bielefeld and elsewhere, thus remarks on the kind of care necessary for this class: "There is but one kind of institution which can meet the case of those who suffer from this disease. No asylum, no large hospital, no single vast building in a great city, is appropriate for the purpose. It must be an establishment combining many unusual features. It must have schools and teachers for the education of the young epileptics; it must have offices, shops of all kinds, stores, dairy, farm, gardens, granaries, for as they grow up these patients should acquire trades or professions; it must have a group of small hospital and asylum buildings where such as are sick or mentally infirm may be cared for; it must have skilled physicians; it must have a church, a theatre, a gymnasium, and a bathing establishment; it must have, finally, a pathological laboratory presided over by the keenest pathologist obtainable, so that in the course of time a cause and a cure may be discovered for this terrible disease. Such a place would not be

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\* Dr. Frederick Peterson, Attending Physician to the New York Hospital for Nervous diseases; Pathologist to the New York City Insane Asylums; Chief-of-Clinic, Nervous Department, Vanderbilt Clinic, College of Physicians and Surgeons, New York.



a hospital in the ordinary sense of the term; it would be a village in itself, a colony for epileptics."

It may be of interest to glance briefly at the origin of the colony system. In doing so we must turn our attention to Europe. Some time prior to 1848, John Bost, pastor of a Protestant church at La Force, near Bordeaux in France, out of his sympathy for friendless girls, set out to build a home for them adjoining his church. The members of his congregation, who were poor, aided him with the labor of their hands, and he begged means while preaching in France, England and Switzerland to secure his object. He succeeded in opening his home in 1848. But other classes of the unfortunate likewise appealing to his sympathies, he soon built another house for young girls who were suffering from incurable diseases, or who were feeble-minded, or who were blind or becoming so. He next put up a house for epileptic girls, and later, one for epileptic women, following with others for those who were dependent and afflicted with disease. His last house was built in 1881. The whole formed a group of families who lived as nearly as possible like families in ordinary homes. Pastor Bost believed in the efficacy of out-door life in the country, as well as medicine, in healing certain diseases, in the advantages of working in the fields and garden, of caring for animals, and in the contemplation of the works of nature. From these homes for epileptics, which form a part of the mixed colony founded by John Bost at La Force, came the first practical suggestion of colonizing epileptics and caring for them in family groups. The method thus originated formed the basis of a system which has been followed to a greater or less extent on the continent of Europe where provision has been made for this class.

The celebrated colony of Bielefeld in Westphalia was organized upwards of twenty-five years ago, through the humane efforts of Pastor von Bodelschwingh, a Lutheran clergyman, under the auspices of the Provincial Committee of the Inner Mission in Rhineland and Westphalia. It is a



private charitable institution, largely supported by receipts from private patients and voluntary subscriptions, but partially by payments from public authorities. It has among its beneficiaries 1,100 epileptics, separately classified, who are under the gentle ministrations of the Westphalian Brotherhood and the Westphalian Deaconesses. This colony, with its plain, unpretentious buildings distributed over 1,350 acres of land, its church, school, gymnasium, places for entertainment, hospital, carpenter-shop, blacksmith-shop, shoe-shop, saddlery, tailor-shop, basket weaver's establishment, iron foundry, mill, seed-assorting house, book-binding, printing establishment, bakery, brick kiln, farm buildings for the care of all kinds of stock, cultivated fields, meadows, orchards, gardens, groves, embellished grounds, trellised vines and attractive dwellings, has more the characteristics of home, family and natural life, than any other existing institution for epileptics. It has been so well described by Dr. Peterson, who visited it in 1886: also in the report made upon it to the Charity Organization Society of London, by Miss E. Burdon Sanderson, who visited it in 1892, and in a recently published work of Julie Sutter, entitled "A Colony of Mercy," that further reference to it seems unnecessary.

There are but two or three homes for epileptics in England, and these are of quite recent origin. The Maghull Home was founded in 1889 mainly through the efforts of Dr. William Alexander and the benefactions of Mr. Cox, a wealthy resident of Liverpool. The principal building of the home is an old manor house, which is situated in the midst of neat lawns and gardens surrounded by shaded meadows, about seven miles from the city of Liverpool. The cases admitted are chiefly those in which there is a reasonable prospect of cure or amelioration. The system of treatment includes a well-ordered home life, plain diet, careful supervision and employment. This small work, undertaken as an experiment, has been so successful that an attempt is being made to extend it on a larger scale in other parts of England.

At Godalming, in Surrey, the Countess of Meath has lately established a home for epileptic women and girls. It has a capacity for fifty patients. The work was inspired by a visit made by this estimable lady to Bielefeld, where she was deeply impressed with the wisdom and benevolence of the work conducted there by Pastor von Bodelschwingh.

There are two or three hospitals for the paralyzed and epileptic in London, but the largest and most important of these, the National Hospital, does not admit chronic cases, and the other two treat the ordinary epileptic only as an out-patient. The majority of the charitable institutions refuse admission to epileptics; and all charitable workers, whether medical or lay, have found it next to impossible to obtain employment for those who suffer from fits, with the result that the workhouse, poor-law infirmaries, and lunatic asylums become the only places where these unfortunate people can be received.

The National Society for the Employment of Epileptics is now making an energetic effort to benefit this large class of sufferers, by establishing homes where eight hundred or more sane epileptics may be provided with suitable employment under proper supervision. With this aim in view the society has just purchased a farm in Buckinghamshire, near the village of Chalfont, St. Peters, and commenced improvements upon it. The plan proposed is "To provide a home for those necessitous epileptics who are able and willing to work, but for whom their friends are unable to procure employment on account of the affliction which bars their admission into ordinary fields of industry. It is intended that the cottages shall be arranged for these, and shall each accommodate, according to their size, from ten to twenty epileptics. The sexes will be separated, as will also the children from the adults. Market gardening, spade and barrow labor, cow-keeping, dairy work, and poultry farming will be the first industries; then gardening and fruit culture, and later on will follow bootmaking, carpentering, book-binding, printing, and other industries; and for the women,

laundry work, sewing, cooking, and various domestic services." In this praiseworthy movement, from which much good is anticipated, some of the most prominent men and women in England are engaged.

To Ohio belongs the honor of being the first state in the Union to provide a state institution exclusively for epileptics. It was through the forcible presentation to the legislature, by the State Board of Charities, of the neglect, sufferings, and needs of this peculiar class that the governor of the state, in 1890, was authorized by the legislature to appoint a commission to select a site for an institution for their special care and medical treatment. This action, with subsequent legislation, resulted in the establishment of the Asylum for Epileptics and Epileptic Insane at Gallipolis, the corner-stone for which was laid November 12th, 1891. For this new departure in our country, on behalf of a much neglected class, we are largely indebted to the persistent efforts of General R. Brinkerhoff, President of the Ohio State Board of Charities.

It unfortunately happened in this case, as it frequently does in founding state institutions, that a narrow policy stood in the way of a right beginning. In order to utilize a property already belonging to the state, and formerly used for another purpose, a site was selected having an insufficiency of land. Thus the planting of an institution on the colony or village plan became, to a large degree, impracticable. The whole estate comprises only 105 acres. The buildings form a single group, and, like many other of our state institutions, are designed more to create an imposing effect than to attain the naturalness and diversity of home or family life. The buildings are on the pavilion or cottage plan, in the midst of which stands the administration building. Five cottages have been completed, with accommodation for 250 men; and it is expected that four more will be ready this summer, for the accommodation of 200 women. The plan embraces twelve cottages for fifty patients each. Those erected are of gray sandstone, fire proof, two stories

high, and built at a cost of \$15,000 each. In the further erection of cottages it has been decided to place them at a greater distance from the main group, in order to conform more nearly to the colony system. The aim is to secure the means of classification for those differently affected, hospital treatment for those requiring it, and education and useful employment for those who may be benefited thereby.

In Massachusetts there was opened in 1882 the Hospital Cottages for Children at Baldwinsville. The institution was first organized as a private charity, but is now governed by five trustees appointed by the governor, and fourteen appointed by the corporation. It has been liberally aided by the state. Children under fourteen years of age are admitted who are suffering from epileptic or epileptiform seizures; children suffering from nervous disorders, not feeble minded; children with deformities, diseases of the joints and infantile paralysis; also those needing surgical operations and fitting supports. On September 30, 1893, the hospital contained 103 children. The whole number treated during the fifteen previous months was 170, about two-thirds of whom were epileptics.

In 1892 the governor of Massachusetts sent to the legislature a message respecting the making of state provision for epileptics, upon which he recommended early and favorable action. His message was accompanied by a report made to him by a committee of experts of the Massachusetts Medical Society, advocating the establishment of an institution in the form of cottage hospitals for epileptics. This report the governor had previously submitted to the State Board of Lunacy and Charity, which had approved it. The legislature gave the subject some consideration, but referred it to the next General Court. No action was taken during the session of 1893. The Board of Lunacy and Charity, in alluding to this subject in their report dated January, 1894, use the following language: "The matter is one that demands prompt attention. The number of these unfortu-

nates is constantly increasing, and, while almost every other class of the sick, the poor and the afflicted are provided for, no special arrangement is made for adult epileptics, and their only refuge seems to be the insane hospital, in whose crowded wards they are wholly out of place, or the town almshouse, where their only prospect is increased suffering and gradual decay."

In Pennsylvania, at the Training School for Feeble-Minded, at Elwyn, two buildings, one for boys and the other for girls, are now set apart for epileptic children.

A hospital for the treatment of sane epileptics has just been organized upon a limited scale in Philadelphia in connection with St. Clement Church parish. The building occupied was formerly used and known as St. Clement's Hospital.

The Lunacy Committee of the Board of Public Charities of Pennsylvania, in their report for 1893, state that 575 epileptics are detained under the lunacy law in the various institutions for the insane in that state. The committee make a strong plea for a state institution for the exclusive accommodation, care and treatment, upon an industrial basis, for this class, the wretched condition of the majority of which, it is asserted, demands relief from the legislature.

Through the instrumentality of Dr. A. E. Osborne, Superintendent of the California Home for the Care and Training of Feeble-Minded Children, at Santa Clara, this institution secured legislation in 1887 permitting it to establish a department for epileptics, which it subsequently did by erecting a separate cottage building capable of accommodating seventy-five children; but this is taxed beyond its capacity, there being 100 of this class now in the institution.

Admissions are restricted to those showing marked mental enfeeblement. Dr. Osborne writes under date of May 9, 1894: "It is our intention after the completion of our main building to add other small buildings or cottages to

our epileptic department, that we may extend the benefits of the institution to the more curable and hopeful class of epileptics."

A law was recently passed by the Michigan legislature providing for the care and treatment of epileptics and the feeble-minded in separate buildings on the cottage plan. A farm has been purchased to carry out this project and a contract made for putting up buildings.

A new custodial building for women and girls has just been opened at the School for the Feeble-Minded at Faribault, in Minnesota, and a department for epileptics, with special supervisory care, has been established. Mr. Hart, Secretary of the Board of Correction and Charities of that State, says: "We have already, I think, under public care about 120 epileptics. There is some sentiment in the state in favor of a separate institution for epileptics, and I think it possible that our Board may recommend to the next legislature the creation of such an institution."

In Maryland the plan of buying a small country place and beginning an epileptic colony is being carried out by the King's Daughters of Baltimore.

In some other states State Boards of Charities, and Charity Organization Societies have long been, and are still, endeavoring to secure more humane and intelligent care for epileptics. In New York state the attention of the legislature was directed to the necessity for some special provision for this class by the State Commissioner in Lunacy in his first report, as far back as 1873; and in his subsequent reports Dr. Ordronaux repeatedly emphasized the importance of the subject.

The State Board of Charities, in its report for the year 1878, directed the attention of the legislature to the lack of proper provision for this class and appealed for state intervention in their behalf.

The present State Lunacy Commission, in its report for 1891, strongly advocated the establishment of a State Hospital for the special care and treatment of sane epileptics.

No person in the state of New York, nor in this country, has done more to enlighten the public and influence legislation on this important question than Dr. Peterson. This he has done through addresses before medical and other societies, state conventions of superintendents of the poor, and able contributions to the public press.

Under the auspices of the State Charities Aid Association a bill was introduced in the New York legislature in 1892, and passed the same year, directing the State Board of Charities to select a suitable site on which to establish an institution on the colony plan for the medical treatment, care, education and employment of epileptics, and to prepare plans and estimates of cost of buildings, and submit the same to the next legislature. A committee of the Board, composed of its President and two commissioners, spent a considerable part of the following summer in looking up a site, and finally recommended the purchase of a tract of land situated in the famous Genesee Valley, the garden of the state. The site was, in aboriginal days, an Indian village, and bore the Indian name of Sonyea, with the poetical signification of sunshine. The tract contains 1,872 acres of highly productive land. It was owned by the United Society of Christian Believers, commonly designated Shakers, who, in consequence of a reduction in their numbers, desired to sell their estate and consolidate the settlement with another branch of their society. Over the property was distributed a large number of buildings, including comfortable dwellings, capacious barns, stables, workshops, and a mill having a good water-power supplied by an unfailing, quick-flowing stream, which centrally traverses and drains the whole property. Here are extensive orchards of apple, pear, peach, plum, and apricot trees, with large berry and vegetable gardens, producing every variety of garden products. The place is easily accessible. A north and south railway, with a station upon the property, intersects all the east and west trunk lines of railway that pass through the state. The property is in every way admirably adapted



for the purposes of an epileptic colony, it having been used and developed by the Shakers as a colony.

Based upon the report of the State Board of Charities, a bill was introduced in the legislature in 1893, by the request of the State Charities Aid Association, to purchase the Shaker property, and to establish thereon a colony for epileptics to be known as the Sonyea Colony. The bill was almost unanimously endorsed by the legislature and by the public press, but for economic reasons was not approved by the Governor. Thus, after much labor and sacrifice of time, those interested in charity work, especially in the epileptic class, were sadly disappointed.

The same bill, however, with slight modifications, was introduced under the same auspices in the legislature of 1894 by Hon. Hamilton Fish and has become a law of the state. This act, memorable in the history of New York State charities, was approved by Governor Flower, April 26th, 1894, having passed the Assembly by a vote of ninety-six to four and the Senate by a unanimous vote. It is designated "An Act to establish an Epileptic Colony and making an appropriation therefor." For the purpose of doing away with the suggestion of an institution for a diseased class the word epileptic was omitted from the legal name of the corporation. With a view to memorialize fittingly the distinguished public services of Hon. Oscar Craig, late President of the State Board of Charities, whose death occurred January 2d, 1894, the following declaration was made in the first section of the act:

"There shall be established in Livingston county, in this state, a colony for epileptics, to be known as the Craig Colony; thus named in honor of the late Oscar Craig, of Rochester, New York, whose efficient and gratuitous public services in behalf of epileptics and other dependent unfortunates, the state desires to commemorate."

The objects of the colony are stated to be "to secure the humane, curative, scientific and economical treatment and care of epileptics, exclusive of insane epileptics."



The act requires that the buildings and improvements upon the property shall be utilized, and that a general plan shall be adopted in accord with the recommendations in the report of the State Board of Charities to the legislature in 1893, and that subsequently all buildings shall be made to subserve such design and recommendations and true economy.

The colony is subject to the supervision of the State Board of Charities, and the Board is required to report annually what appropriations are necessary for it. The Board of Managers consists of five persons appointed by the Governor, by and with the advice and consent of the Senate, for terms of five years, their terms so arranged that one member retires annually. They receive no compensation for their services, but are allowed their reasonable traveling and official expenses. The Board of Managers appoints the superintendent and treasurer, and is charged with the entire government, discipline, management and business of the colony. The superintendent is the chief executive officer, subject to the supervision and control of the Board of Managers, and it is required that he must be a well educated physician, a graduate of a legally chartered medical college, with an experience of at least five years in actual practice in his profession, including one year's actual practice in a general hospital, and that he shall be certified as qualified by the civil service commission, after a competitive examination. The superintendent appoints the steward, matron, and subordinate officers and teachers, and determines their salaries subject to the approval of the State Comptroller. He may, in his discretion, suspend or discharge any of his subordinates.

Epileptics of all ages residing in the state, who are dependent, are received and gratuitously supported. They are designated as state patients. Such other epileptics as can be conveniently accommodated are admitted by special agreement upon such terms as are deemed just by the superintendent, and are designated as private patients. In

the reception of patients preference is given to poor or indigent epileptics or the children of poor or indigent persons. Preference is also given to those who are partially indigent over those who are able to furnish support. For state patients there must be paid annually by the authorities sending them the sum of thirty dollars each for clothing. Should an epileptic state patient become insane he is transferred to the State Hospital of the district, or institution for the insane in the district, of which he was a resident prior to his admission.

Before deciding upon the selection of the Sonyea site every possible precaution was taken by the committee of the State Board of Charities to guard against mistakes. Statistics were gathered showing the healthfulness of the locality; a chemical analysis was made of the water, to determine its purity and suitableness for family use; a civil engineer was engaged to examine and report on the sufficiency of the water supply and the facilities for disposing of sewage; a survey was made of the land, to determine its boundaries and acreage; and the numerous buildings upon the property were examined by the architect,\* and their capacity and adaptability to colony purposes considered.

The plans submitted to the legislature were based upon principles previously enunciated by Dr. Peterson, who is considered the highest authority in our land upon this subject. It is gratifying to state that the Governor has appointed him a member of the managing board and that he has since been elected its president.

It would seem, with this magnificent estate for a foundation, and the favorable auspices under which it begins its existence, that we may reasonably expect in the Craig Colony the attainment of an ideal institution.

The colony system for the care of epileptics, which has proved so beneficent on the continent of Europe, was developed there under the auspices of private and unofficial

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\* George J. Metzger, of Buffalo.

charity. Whether we shall attain as satisfactory results under a state and official system as under one directed by a spirit of pure benevolence is a question. However this may be, to organize the work in the state of New York on a large scale on the basis of private charity has been found impracticable. We may indulge the hope that the work as undertaken by the state will be more comprehensive than it would have been otherwise, and that the aggregate of good, if measured by the number benefited, will be greater.

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### THE BOARDING SYSTEM FOR NEGLECTED CHILDREN.\*

BY MISS C. H. PEMBERTON, ACTING SUPERINTENDENT OF THE  
CHILDREN'S AID SOCIETY OF PENNSYLVANIA.

It is a striking fact that whenever managers of institutions come together to compare methods, they always agree in stating that if you *can* place a child in a good home it is better than to keep it in the institution. They also agree in measuring the standard of their institution by its approach towards family life. They seem to me to be all engaged in imitating a good thing; but why not secure the "good thing" itself, instead of the imitation? The "good thing" beyond all question, is a natural, healthy home-life for a child,—how can it be obtained?

In the Children's Aid Society of Pennsylvania we have tried all methods, and have adopted what, for want of a better term, we call the "boarding system." It is a very inadequate term. It leaves out the greater part of what we want to express, the special care, the training, the learning how to work, the educational advantages, and much else, and suggests only the one feature of payment. The Eng-

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\* Read before the National Conference of Charities and Correction, Nashville, Tenn., May, 1894.

lish call it "boarding out," which I think is worse still,—the children are pretty well "out" when they come to us,—out of home and care and love, and everything that a child needs. Our business is to get them as quickly as possible *into* love and care and proper home life. So I would rather call it "boarding in." I do not think it is worth while to discuss what may be done with the bright, attractive, well-raised child of good antecedents, whom misfortune throws temporarily into our hands. That kind of a child may be trusted generally to make its own way; its birthmarks are recognized everywhere and it speedily shapes its own career. All agree that this kind of child is born for family life, but what about that *other kind* of child, the type of which every orphan asylum and reformatory is familiar?

The Children's Aid Society of Pennsylvania exists *chiefly* to take care of that "other kind of child." Whenever we hear of a child that nobody wants, that every institution closes its doors against, that is unlovable, incorrigible, full of bad habits,—that is sickly, diseased, nervous, with sore eyes and sore head,—a poor, maimed, halting thing that the world shoves out of sight, we say "this is a case for the Children's Aid Society, for we know how to take care of it." All you who manage institutions must know that this is the very kind of a child that most needs family life,—that is most injured by the institution. The longer it remains in the institution, the less fitted it is to enter the family.

The larger percentage of our children belong to this class. They come to us after years of contamination in almshouses, after years of parental neglect and street life, they come to us convicted of crime in the Criminal Court, accomplished little pickpockets and thieves,—and we ask only one condition, that they be still children in years, however old they may be in the knowledge of things evil. If they are little and young, we can deal with them as children, and make them over into the likeness of a better humanity.

I admit that we could not deal with them if we had to keep them under one roof. We do not divide them into

classes of twenty or ten or five or three or even two. We deal with them one by one, providing for each a paid superintendent, a paid matron, and a whole institution to itself. I am sure you would not ask your matron to take care of fifty boys for love, or for what work she could get out of them, neither do we ask our matrons to take care of one child for nothing. The right care of a child is worth paying for, and we pay our matrons and caretakers in proportion to their task. In this way we secure exactly what a neglected child needs, devoted personal interest and supervision in a genuine home. It costs us from \$1.75 to \$2.00 or \$2.50 per week to take care of each child. I do not recommend it as a cheap system,—it is expensive all the way through, except in *results*, but it is beyond question the best and safest way to take care of the most difficult class of children. It insures their education and industrial training without sacrificing their liberty, their self-reliance, and their opportunity to make home ties.

We have two distinct ends in view in boarding a child,—one is to give it an opportunity to win affection and a permanent home for itself,—the other is to secure moral training and a wholesome environment for the child of neglect. The ordinary, unattractive children, when taken to board by childless families, awaken a sentiment which frequently deepens into a strong affection, and the child remains permanently in the family after the payment of board has ceased. No one seeking to adopt a child would select that sickly, unattractive little one from the inmates of an orphan asylum. Such a child usually remains an orphan for life. Only the "boarding system" has the power to surround it with that halo of individual interest which makes every baby boy in a real home, a king by divine right.

The other use of the "boarding system" brings it into a mild rivalry with the reformatory. The children of neglect become the children of crime, not because they always inherit criminal tendencies, but because their associations and training are criminal. They need the exclusive personal

care of a father and mother, the stimulus of a new environment, and the prompt removal from present temptation far more than they need the locked-step, the daily drill, the enforced task, and the unavoidable but deadly intercourse with criminal companions in a reform school. The "boarding system" offers a very simple solution to this problem of the child-criminal.

It says to the reformatory, "you may deal with the criminal, we will take care of the child." If he is little and young, the chances are that he is two-thirds child and only one-third criminal. There is something to build on in the child; there is nothing to build on in the criminal. We prefer to begin at the child end.

I think we may thank the "boarding system" for having reduced this child problem to more reasonable proportions. When I was a school-girl I found great satisfaction in reducing a fraction to its lowest terms. It was a blessed relief to find that 40-200 meant no more than 1-5. It is easier to think about 1-5 than to think about 40-200, and it is the same way with the juvenile delinquent. He needs, first of all, to be reduced to his *lowest terms*, and when you find that you have simply a neglected child to deal with, you are not so likely to be frightened out of all common sense and humanity by imaginary proportions.

The "boarding system," to be properly carried on, must be conducted on business principles, as it is in our society. We employ an expert book-keeper, a trained clerk, and two or more visiting agents, whose whole time is given to the work. We make no use of volunteer workers. Thorough investigation of every case and every applicant, not by one method but by all methods, is indispensable to the "boarding system." We accept nothing on faith.

An important factor in elevating the self-respect of the children, is the way they are clothed. We have been accused of extravagance in this matter of clothing, but it is our experience that it is essential to clothe the child up to the standard that prevails in the neighborhood where the

child is placed. We countenance no perceptible social barriers between our children and those of the neighborhood. Ours must be on the same level if they are to benefit by the "boarding system." They must go to church with the family, they must be taken along when they "go visiting," they must eat at the same table, and in every way partake of the family and social life in which they are placed. It is impossible to exact this if they are dressed in such a fashion as to suggest social inferiority or the brand of charity. Fortunately the style of dress in country neighborhoods is simple, and in many places exceedingly primitive, but such as it is, our children are required to live up to it; and I think nothing works in a short time such a marvellous change in the self respect of a boy or girl as to be dressed "like other children." We bear the expense of clothing all our boarding children.

It is my experience that boys are as fond of dress as girls. When toys, candy, and picture-books fail to cheer the frightened little ragamuffin brought to us from the streets, he never fails to respond to the seductive flattery of a new suit of clothes, which seems to say to him, "You must be of some account or they would not dress you like this," and his face is wreathed with smiles from that moment. There is so much to say about the "boarding system" that I could go on indefinitely, but must leave the rest unsaid for the present, having touched on only a few essential points in the work of the Children's Aid Society of Pennsylvania.

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An excellent hint to Working Girls' Clubs, Fresh Air Societies, and all organizations which send people to the country, is found in *Class and Club*, the little paper published by the St. James's Guild, Philadelphia. "Bags may be rented of the Guild for ten cents a week."

## THE ADVANTAGES AND DISADVANTAGES OF AN EXCLUSIVE STATE SYSTEM FOR THE CARE OF DEPENDENT CHILDREN.\*

BY G. A. MERRILL, SUPERINTENDENT MINNESOTA STATE  
PUBLIC SCHOOL.

An examination of the methods that are being employed for the relief of dependent and neglected children in the several states in this and other countries, and the study of the opinions of successful workers in their behalf, will disclose wide differences, both in opinions and practice. There is no disagreement, however, as to the ends to be attained. We are dealing with an important part of our population, future citizens. The object is to develop good citizens, men and women who will contribute something to the wealth, intelligence and virtue of the community, instead of becoming pests to society, consumers merely. In no class of its youth is the state more vitally interested than in this class, and in their education and protection it should take part.

The plan of work in behalf of neglected children with which I am most familiar, is that by which the state takes charge of its dependent, neglected and ill-treated children and provides for them homes in private families, through a central institution, acting as an agency for their reception and distribution; represented by the State Public Schools of Minnesota, Michigan and Wisconsin.

The projectors of this plan, after carefully examining the whole subject relative to the care of this class of children, undertook the task of formulating a plan by legislation that would remedy the defects of some of the more prominent systems. Municipal and private associations had contributed

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\*Read at the National Conference of Charities and Correction, Nashville, Tenn., May, 1894.



in some degree to their relief. Orphan asylums founded by religious orders of the church and by associated effort outside of the church had done a beneficent work with a limited number. Still there were hundreds of children unreached by these agencies. The good that was being done through them was recognized, but as they operated only in places, and the methods and means available to them enabled them to reach only a limited number, something more was needed.

The appropriation of money from the public treasury in aid of private or sectarian institutions was considered of questionable propriety. This belief was strengthened in view of the embarrassments in which several states had become involved in consequence of this policy.

Among the reasons for enlisting the State Government in this enterprise was the crying need of a systematic and comprehensive plan, backed by means to carry it into effect. Through its machinery the provisions apply to all in the state. It was prompted by the same motive as that which led to the establishment of the free schools. The state, in protecting these children from wrong and neglect, is protecting itself. The work is supported by taxation on property. All citizens are equally interested and benefitted and all contribute according to their means.

Through this plan, the children needing state care are reached in every county. It is made a duty of the commissioners in every county in the state, whenever he finds in his district a child dependent or in manifest danger, to at once take steps towards having it placed under the care of the state, which receives it into the State School, and in the course of a few months places it in a family home.

This system, in comparison with the system of county or district homes, does not require large expenditures for buildings. There being only one institution for the entire state, it can be constructed on the most approved plan and the equipments can be of the best, without great expense to the public. Sufficiently high salaries can be paid to secure teachers and matrons of ability.

It is sometimes urged as an objection to the state system that it is inconvenient to send children from remote parts of the state to a central institution. Also that it is cruel to remove them so far from their parents.

The inconvenience is not perceptible in practice. In the large states of Minnesota, Wisconsin and Michigan, the officers of the remote counties are as prompt in sending the children as those of the counties located at a more convenient distance from the institution. And I think it is the testimony of successful workers in this field that homeless children can be more successfully placed in family homes in other communities than the ones in which they were born.

The removal of the children so far from their parents can hardly be considered as an objection. No child should be taken from parents who are capable of performing the parental duty; but when the parents refuse, neglect or abuse the parental obligation so as to imperil the future of the child, the state should assume it, the obligation of the state to interfere being limited always to the necessities of the case.

Whenever the necessity exists for the separation of children from dissolute and incapable parents, a severance of the ties which bind them together is a requisite to success in placing those children in homes by adoption or indenture.

This may seem to be an undue assumption of power on the part of the state, but in so doing it is discharging a moral obligation to innocent children whose unfortunate condition results from no act of their own, and is protecting itself from the dangers to which it would be exposed if these young growing children were to be reared in the conditions which so injuriously affect them.

The tendency in private institutions, supported by the state, wholly or partially, is to retain the children for a longer period than is necessary or beneficial, as in New York and California. Under such conditions institutions are multiplied and their support becomes a heavy burden. The law governing the state institutions where an exclusive state sys-

tem has been adopted, as in Minnesota, Michigan and Wisconsin, requires that due diligence be exercised in finding family homes for the children, and the results of the work in those states show that the law is complied with. In my state, (Minnesota), the average time that children are maintained in the State Public School is ten months; and this time a school year, spent in the institution, located on a farm in the country, organized and conducted on the family plan, under teachers of high talent, thus affording the best of educational advantages, has proved to be beneficial to the children, and afforded us an opportunity to become acquainted with them, study their needs, and provide for them according to their needs.

There are some children who, by reason of physical defects, the loss of a leg or an arm, are unfitted for family adoption. The institution under the state system described affords to such the comforts and advantages of a home and school, and trains them in some industry for life occupation.

It is also urged as an objection to a state system for the care of dependent children, that political influences are liable to interfere with its efficiency. It must be admitted that whenever "party politics" are allowed to enter and influence the management of the state institutions, the work is placed at a disadvantage and suffers accordingly. Party influence should have no place in the management of any state institution, and the law governing them should make it impossible for politicians to manipulate appointments so as to injuriously effect their work. There should be representatives of the different political parties on the boards of control so as to prevent the appointment of officers for political reasons.

In none of the states named as having adopted this system has partisan influence interfered to any great extent with its successful operation; in one of them, (Minnesota), it has not interfered at all. Probably this disadvantage to state work effects it not more injuriously than do

the strifes and dissensions among workers in many places, the efforts of private and sectarian associations.

Again, it is said that the state is cold, hard and unfeeling, and that its stern hand should not be laid upon helpless little children. The hand that the state lays upon the children, is the hand of kindness, extended in the broadest sense of Christian charity. It is extended through men and women, through fathers and mothers who have hearts and who love children as do those who minister to them through any other agency.

An economic and hopeful phase of the State Public School plan is that the agencies at work promptly relieve the public burden, and have thus far proven adequate to care for the children that have been thrown upon the public for support. No intelligent child in Minnesota need go without a home. None mentally and physically sound, above two years of age, can be found in the poor houses of the state. California, with a population a little less than that of Minnesota, is caring for 4,000 children in private and sectarian asylums, at an annual cost to the state of \$250,000. Minnesota is supporting an average of 160 children, at the annual cost of \$26,800, and is maintaining supervision of 600 that have been placed in homes, at annual cost of \$3000, making the total annual cost to the state for dependent children, \$29,800.

The state, while commending and encouraging private effort can, under its own direction, wisely take charge of those not reached through other agencies and provide for them homes among its citizens. It can command the means and carry on the work economically and efficiently, and the results produced through the operation of this plan must constitute the ground upon which its merits are judged.

## POST-GRADUATE MEDICAL SCHOOL AND HOSPITAL.\*

This building where we are assembled is known as the Post-Graduate Medical School and Hospital; but it has, all the same, an undergraduate department, and for that I have been asked to speak. I represent the babies; the Freshman class of all. It is a case of representation without taxation, for I count it no tax, no burden, no hardship to act as spokesman for these dear little creatures, who, although they can be vocal after their fashion, are unable by methods of articulate speech to make their thoughts and feelings known. But before I go on with what the babies have commissioned me to say, let me express the wonder and admiration that fill all our hearts at the sight of what our eyes behold. What in life is more beautiful than a dream fulfilled?

• I know of nothing.

It seems only a few weeks, but I am assured on evidence which I cannot question that it is two years and two months, since on a chilly afternoon of the not very hopeful month of March certain friends of the Babies' Wards met in what you will allow me to call, now that you have left it, a rather dingy room, to consider the feasibility of securing a more commodious home for this charity. Those who were present then will recall the masterly manner in which the need was stated by the chairman of the Auxiliary Committee. Whether most to admire the wit, the pathos, or the business-like lucidity of the paper that was read to us that afternoon, I did not know. But when it came to the statement that at least twenty thousand dollars would be needed to carry out the writer's suggestions, our hearts sank within us at the prospect. And yet what is the fact today? The

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\* An address by Rev. William R. Huntington, D.D., of Grace Church, New York, at the opening of the new building of the New York Post-Graduate Medical School and Hospital, May, 1894. Reprint from the *Post-Graduate*.

fact is that during these two short years, a period covering, be it remembered, the worst financial panic the country has known for a generation, the friends of the Babies' Wards have raised and paid in more than \$45,000 towards the cost of the building, have secured ten five-years' subscriptions of \$100 each, have raised over \$10,000 for furniture and for medical and surgical appliances, besides keeping the annual sustentation fund for both years well up to the mark. Not that they have received all that they need or could advantageously use—oh, no!—but I have been forbidden to beg. Now the first thing which the babies to which this establishment belongs—the very first thing which they requested me to do for them, was to say "Thank you," to the generous and sympathetic friends whose gifts have brought such a marvellous result to pass. Even as I speak I seem to hear the antiphonal response, "You are welcome," coming back to assure the babies that your gift to them is not grudged, that you are only too happy to see them so comfortably and so handsomely housed. Moreover, I feel sure that the benefactors and the beneficiaries alike would think me lacking in right feeling were I to omit a tribute of reverence and gratitude to the one woman to whom both of the two classes, the helpers and the helped, account themselves equally beholden. I do not know whether our New York Russells lay claim to the armorial bearings of the illustrious English family of that name, but surely we have a right to blazon on the record of the woman to whom this hospital owes so much the heraldic motto of the ancient house of Russell, *Sine Macula*, "Without Spot."

And while gratitude is in the air, there are others to be thanked. Nobody knows what the future holds, but for the present we illogical Americans stultify ourselves by calling suffrage universal while withholding it from infants. Stern hardship! not even the baby boys can vote—far less the baby girls. But if the babies only had the ballot, I feel sure that without one dissenting vote they would pass a resolution of thanks to the physicians and surgeons to whose

tender and skilful care they are so deeply indebted. The babies have confided to me, however, that while holding both departments in great respect, they still retain their ancient prejudice against medicine as such, and thoroughly approve of the discriminating judgment which has painted the medical wards blue.

The nurses too they desired to have affectionately remembered. To the potency of their motherly gentleness and patience many a little child in this great city, given back to home and school and play, bears living witness.

But after all, why should we thank people for being good and kind to little children? Who that is not something less than a brute can help it when he has the chance. Merit!—there is no merit in it. Of the love for little children, we may say as Kingsley said of science and as Coleridge said of poetry, that like virtue, it is “its own exceeding great reward.” Back of the house where I live, and separated from it only by a narrow court yard, there is a Day Nursery for which I am officially responsible. I declare to you that often in moments of discouragement, when impressed with the fact that I was making a poor business of the preaching and a still worse mess of the visiting, the sound of clear-voiced laughter from that shut-in play-ground has come into my ears with all the force of a great encouragement, and made me say to myself,—Well, after all, no matter how ineffectual a preacher, no matter how inefficient a pastor you may be, it is something, it is a good deal, that you are making it possible, (even if only as a mere money-raiser), for those littlest of people to play their plays and sing their songs.

So then I am not going to do any more thanking, however much my baby clients may entreat. Instead of that, I want to speak to you about the beauty of this thing, the poetry, the music of it. Not very long ago, a friend of mine who ought to have known better, for he was a Harvard man and had received what we used to call a liberal education, asked me in sober earnest this question: “Do you

really believe that twenty-five years from now any sensible man will be found reading poetry?" I was so taken aback by the question, that I made some commonplace reply deprecatory of such materialistic pessimism. But I wish I had my friend here tonight. I would like so much to take him on the tour of the Babies' Wards, personally to conduct him, so to speak, from room to room, from floor to floor; then after having shown him all the simple beauties of the place, beginning with Andrea della Robbia's deftly swathed bambino and ending with the roof-garden, I would say to him as we stood up together under the stars, "My dear fellow, don't you expect this solid building to last at least for five and twenty years? Your eyes have shown you that the house is full of poetry tonight. Will it be less full when a quarter of a century shall have hallowed every nook and corner of it with gracious and tender associations? Disabuse your mind of the notion that poetry is only language cut into lengths and modulated by the foot. Poetry is man's determined effort to discern beneath the rough, unsightly surface of things the line of beauty, and to catch amid the harsh dissonances of human life some echo of the eternal chime. Whatever makes out to reclaim for idealism and hope any considerable portion of the arid tract through which we journey, *that* is of the nature of true poetry." Now, it takes courage to attempt to turn a hospital into a poem, courage of a high order, a courage born of faith. In a hospital the facts seem to make so dead against all optimistic theories of whatever sort, that the effort to infuse beauty into the thing looks like a waste of force and the endeavor to discern harmony a vain search. Especially does this hold good of children's hospitals and babies' wards. Of all the mysteries that environ human life and cloud the horizon of our thought, tell me, if you can, of one that compares for impenetrability with that which confronts us here in the sufferings of helpless infancy. The purely intellectual difficulties of the faith are to my mind as nothing, when put in the balance against this moral enigma



which so completely baffles the heart. With such strenuous grasp does this thought take hold of us sometimes that we are tempted to acquiesce in that grim saying of the mother of Carlyle, "Thomas, God is good, but Nature is the devil."

But there is a better mood than this, even the mood suggested and symbolized by what we see on every side of us as we walk through the Babies' Wards, the cheerful temper which even in the face of deep perplexity makes out to smile, the spirit which says, Even where I cannot understand I can alleviate. Years ago I cut from a newspaper a simple little poem which seems to me singularly congenial to the climate of the Babies' Wards. Pardon me if I read it. It is entitled "Lois the Healer," and was intended, I dare say, as the eulogy of some uncanonized saint of the poet's acquaintance who bore that name. Here are the words:

#### LOIS THE HEALER.

Lois the Healer prayed,  
With soul uplift—  
O Love the Beautiful,  
Give me this gift:  
Comfort and help to be  
Where'er I go,  
Cool in the summer time  
Warmth in the snow.

So on her tender lips,  
Brow, cheek and breast,  
Love shed a baptism,  
Of strength and rest.  
Thus on her way she goes  
Blessing and blest,  
Till her life's day shall come  
Into its west.

Men say she groweth old,  
See how her hair  
Weareth the silver threads  
Of time and care.  
We whom she healeth know  
Light from the gate  
Shines on her gracious head  
While she doth wait.

## THE RELIEF OF POVERTY.\*

BY E. E. HALE.

We are to consider today the principles and methods of

THE RELIEF OF POVERTY.

We are to compare them with the principles and methods of

THE ABOLITION OF PAUPERISM.

As I said on Thursday, we shall find, all along, that although these two forces combine in various ways, their methods, both in detail and in principle, are wholly distinct from each other. The abolition of pauperism and the relief of poverty are as distinct, as I said in the illustration which I used then, as are the engineering works which provide water for a city or those which relieve it from its sewage, thus saving it from an invasion of typhoid fever, are different from the medicines and treatment of a physician who has a case of typhoid to cure.

In the practical life of an American minister, he is called upon at once to study with care the arrangements which are made by the public authorities of the place in which he lives for the relief of the poor. These arrangements differ with the legislation of the different states; but in most of the states,—I may say in all those of English settlement and origin,—you will find that the legislation of the state for the relief of poverty is founded upon the English system. This system runs back to what is known as the “poor-law of Elizabeth.”

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\* A lecture delivered before the students of Meadville Theological School on the 11th of May. This lecture, and that printed in LEND A HAND last month, were intended to condense somewhat severely the substance of a much longer course, proper references being given to the students as authorities. They are especially addressed to young men and women who are to be ministers.

That is to say, very briefly, so completely is it untrue that we have in America separated the church from the state, that, on the other hand, the state has assumed in America, as it has assumed in England, the great function of charity, which, according to all authorities, is the highest duty of the church. Church and state are absolutely at one in the relief of the poor.

In the old system of the Catholic church, any poor person turned for relief to the ecclesiastical authorities, as, for instance, to the directors of monasteries or convents, or perhaps to the clergy in charge of separate churches. When the monastic system was abolished by the Reformation, England found itself confused by the absence of any system which should definitely take the place of the charities which had thus been administered. In this difficulty a statute was passed by Parliament, which is familiarly referred to as "the statute of Elizabeth." This, as I said, is the basis of all the legislation of England and of all of the states of English origin in America. Simply, it provides that each territorial "parish" is responsible for the food, clothing, and, in short, support of every person who has a "settlement" in that parish,—originally, of every person who was born in that parish. You will readily see that, in times as simple as those, in which people went but little from place to place, this arrangement provided sufficiently well for the charitable care of every person in England. By no accident could a person starve to death, and this is the great point which is to be sought for in all studies of such systems.

So complete is the effective working of the poor law of Elizabeth, in all states to which it has descended, that Lamartine, who certainly ought to know, said on a very critical occasion, that had any such statute existed in the kingdom of France, all the horrors of all the French revolutions would have been saved.

With the ready and frequent change of people from place to place, the simplicity of the original statute is entirely insufficient for providing for the exigencies which will arise.

You will readily see that in a western state, where hardly anybody was born, it would be futile to refer the care of a sick or starving person to the parish of his birth. In practice, therefore, in the legislation of all our states, the simplicity of the law of Elizabeth has been broken in upon, and it will be one of your first studies, whenever you are stationed in a new home, to ascertain who has what is called a "settlement" in that locality,—that is to say, who of the people who reside there are entitled to relief from the official distributors of relief who are appointed by the state.

To speak very briefly of the advantages and disadvantages resulting from this system :

First, the advantages are, the presence always of a competent authority who may provide, in any case of distress, immediately for its relief. In point of fact, the authority confided to overseers of the poor, under whatever name, is very great. It should be so. The preservation of life is frequently at issue. Life is infinite, and no excuse founded upon finite accidents or infirmities must be admitted for the loss of a life, unless the whole power of the human family in that place had been exhausted. In point of fact, therefore, under the legislation of our states, it would generally prove, in any exigency, that the overseers of the poor are entitled to draw upon that community actually for its last cent, if so extreme a case could arise as should make such a demand necessary, for the immediate relief of those in want. At the moment when I am speaking, we are quite proud, in my own home, of the promptness of arrangement by which a much slighter exigency has been met. By a great fire, taking place in one of the poorest regions of Boston, a part of what we call the South End, a large number of families were turned out of their homes, many of them so poor that they had actually nothing left after their household goods were destroyed. In this latter class, two hundred and thirty families immediately needed relief. This fire took place on the afternoon of the 15th of May. It was a fine object-lesson as to the union of the spontaneous charities of

the church, and the charities, regulated by law, of the town. Practically, that night every person of those two hundred and thirty families had a bed and shelter, and it was officially reported, at the end of the week, that all the two hundred and thirty families had been provided for in their new homes. In this case, the overseers of the poor were enabled to achieve this without at all enlarging their regular expenses; but had the exigency been a thousand times greater, they would have been able to demand from the treasurer of the city just as much money as they needed for such an exigency.

As civilization advances, the need is felt of arrangements for the relief of special forms of distress, such as asylums for the blind, for the deaf, for idiots, and insane persons, and hospitals for various forms of disease. Growing still from the theory implied in the statute of Elizabeth, the custom in this country is now very largely to undertake such asylums and other institutions under the order of the state, at its charge, and by its agent. This is not the custom in England, where the habit is to leave such work to incorporated societies, more or less subsidied by the state. I may name this arrangement as second in the advantages of this public administration of relief. We are sure, as we ought to be sure, that the beggar's child is as well provided for as he would be had he been born in the purple.

On the other hand, while official boards of relief provide for homes for very much the larger proportion of those with whom they have to do, there will unfortunately be certain cases where the relief to be given must be given in the home of the sufferers. Here we come to the whole class of difficult questions with regard to what is technically called "out-door relief," to which I can only refer. The almost unanimous current present opinion is that "out-door relief," as conducted by the official agents of the state, should be limited to the very lowest proportion. There are persons of great experience who would tell you that there should be no out-door relief at all, given by the officers of the state.

It is certainly difficult to set a limit beneath which it may not be reduced still lower. Here we approach one of the very great dangers, especially in a republic, of public administration. It is impossible to expect that the officers in such an administration should be either angels or archangels. They are men and women subject to human temptation. And where votes are to be bought, or where favor is to be won, by the gift of a little oatmeal or a little fuel, or by a good deal of these things, there is a constant danger that the person who has the privilege of awarding such relief will be partial in the distribution.

More than this, nothing is so bad for the moral status of the persons relieved as to feel that they can get anything for nothing. The demoralizing effect of mere almsgiving, as almsgiving, cannot be overstated. The most striking instance of success in the complete abandonment of out-door relief is in that of the city of Brooklyn, where, from a contest arising between different persons connected with the administration of charities, the system of out-door relief was absolutely abandoned, some years since. The curious consequence was that the administration of charities by private corporations, of which Brooklyn has very many,—possibly too many,—has shown that the number of the poor diminished instead of increasing, when the public support was withdrawn from that. In general, in speaking of the disadvantages and dangers of a public out-door relief, the growth of pauperism is charged upon it, and probably rightly charged. As I have intimated, it is very difficult to fill the offices of administration with persons who address themselves to their duties in a noble Christian spirit. They are very apt to let mechanical habits creep in to the discharge of their daily duty. \* So soon as mechanical habits do creep in, you have lost every chance of a real success. Every reform is apt to involve the necessity of a large change in the administering agents. To a certain extent, “new brooms sweep clean,” but the broom does not long remain new and one must constantly be on the alert to see that this great char-

ity, by far the greatest, if estimated by figures, for which the republic is responsible, does not fall into the ruts of mechanism.

In particular, you are to be on your guard against the temptation to substitute the regularity and system of life in institutions for the random, variable, and unstatistical life of people in their homes. It will not do to lay down any general rule, but you ought to recollect that "institutional" life, if one may take an adjective which has been coined out of the new exigency, in itself has a bad savor, and has dangers which are all its own. So far as it is possible to relieve individuals from the severity of discipline necessary in institutions, and to relegate them to the simple and less methodical life which can be gained by reducing the size of the institution, or by placing your patient under the less guarded conditions of a home, it is desirable to attempt such a change.

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I must now turn, unwillingly enough, from the very brief reference to the greatest of all our charities, if we are to estimate them by dollars and cents, to the more genial, because more spirited, work of what are called the private charities, prominent among which are the charitable endeavors of such churches as you will minister to.

I have frequently met with young people who looked back with a certain regret on the old days of the novels, when a clergyman in his house, with the help of his family and his nearest friends, personally relieved all the different ills to which flesh is heir. I could make you laugh, if I chose, with stories of such sentimental regret. The wish to be a sort of Lady Bountiful, going about in a carriage with two footmen who should carry baskets of sherry and other proper medicines, fruit from the greenhouse, and blankets for the rheumatic, has discouraged many a young aspirant in the lines of charity, who finds our American ways far less picturesque than those of the poorer English novel. In point of fact, however, we may as well solace ourselves, as

far as we can. For the purpose of romance, it would be a great comfort if the poor people whom we relieve were bone of our bone and blood of our blood. It has pleased the Providence who directs such things that they shall be almost always of other races of men, sometimes of inferior races, sometimes of people who do not speak our language, and often of those who suspect us and our ways. It is quite certain that in our charity we cannot, if we would, patronize those with whom we are to deal.

We must solace ourselves, again, with the reflection that it has pleased the founders of the state to take care of at least nine-tenths of the charitable work which, under the system of continental Europe, would still devolve upon the ministers of religion.

And I may say, without going into much detail, that in general, it is the business of the church, in our civil order, to inspirit the public administration of charity. Yes, and we are to inspirit it with the Holy Spirit, we are to inspirit it with the very spirit of God. This is the best thing we can do, and a great deal better thing is it than carrying round sherry wine and blankets to people who may be in need. Encourage as much as you can, and systematize in whatever way you can, frequent visits to the public institutions of the neighborhood. Nothing lets in fresh air into the somewhat stifled rooms of "Bumbleism" better than a visit, perhaps an unexpected visit, from a respectable taxpayer, who has the perfect right to go into such a place which every tax-payer has. Accustom the children of your guilds and clubs to know the way to the almshouse; or, if there be a ward in the hospital for sick children, accustom them to make regular hours for visiting children there. In whatever fashion, do not let it be said that you and your people are ignorant of the places where the state is pretending to give the care of father and mother to those who are in need.

I like to emphasize here the duty, which is so difficult in our order, of the visiting of prisons. In a fashion, most



civilized communities stand tolerably well all the tests of the twenty-fifth chapter of Matthew, excepting one. We may imagine the Judge, at any supposed Day of Judgment, asking one or another, "Have you ever fed the hungry?" And we can imagine the prompt reply, "O yes, dear Lord, there was such a day, when some one came for cold food to the door, and I sent down all that had been left from the children's dinner." "Have you ever given drink to the thirsty?" "O certainly, dear Lord, I subscribed five dollars for the fountain, when it was put up in front of the city hall." "Have you taken a stranger in?" Here would be more hesitation, but it would not be difficult, probably, for most of us to recollect some occasion which, by a broad construction, would stand as representing the duty of hospitality. "Have you clothed the naked?" "O yes, there I am all right! We sent three barrels of clothing from the sewing society to the relief of the Sea Islands." "And when people were sick—" Here you may fairly interrupt, recollecting when you watched for such or such a neighbor in your neighborly turn. It is the last question where the reply is most hesitating. "Have you visited the prisoner in his prison?" It is but a sorry answer to be able to say, "Dear Lord, you are probably not aware that, in the change from Oriental to Western customs, the visits of strangers are not liked by the officers of the prisons. You are not aware, I suppose, that only a particular afternoon in a particular week is given for such visits." However it is, the strictness of regulation of our modern prison discipline is such that the duty or privilege which would enable you or me to help up some poor fellow who has fallen down and finds himself within prison walls,—this is a duty or privilege which comes very seldom into the life of those who would be of use. Now, there is no institution of the public which needs ventilation more complete than the county jail or the state prison. And if you find that your work in your profession gives you the high privilege, which in our profession men have, of visiting the prisoner in his prison, you are to

remember that here is the duty which Christian civilization is most apt to leave undischarged.

The admirable paper of Mr. Matthew Middlemas, which has now been published in a variety of forms, gives illustrations which I will not try to repeat, of the way in which the various ministers of different communions in a town may arrange the work of thus inspiring public institutions, so that it shall be sure to be systematically carried through. It has proved in practice also, that the simple ministries of the flower-mission, sentimental if you please to call them so, and certainly not difficult nor expensive, have opened the way for much more important ministries in various public institutions.

There is a great temptation to a young clergyman to try to organize his church for charity, in such a way as to make it independent of the general charitable life and work of the community. This temptation is aggravated, in our time, by a good deal of the semi-ecclesiastical literature which we receive from England.

You are to remember, however, first of all, that a great step forward was gained when the government of that we call the State has adopted the responsibilities of Christian charity. It would be a step backward, in a true Christian civilization, to discourage or limit the work of government in this direction. The state, indeed, becomes the church, in a large and true use of language, when it fairly accepts and discharges such responsibilities. And, again, separate congregations like ours, must steadily remember that we have no greater work in hand than the encouragement and promotion of unity, and the union which comes from it, among the churches of all communions. Far better than any separate action of my own congregation, which might bring to it a penny-worth of admiration from a superficial observer, is its loyal work with all the children of God who can be united, in the unity of the spirit, to lift up that which has fallen down.

Granting these conditions, there will still never be any

difficulty in finding for special lines of charitable work, which can be undertaken to advantage by separate organizations, or by the organizations for charity which develop themselves in such congregations.

1. In any town which is small enough for friendly intimacy between churches, and large enough to need subdivision of their work, no better system of charity organization has yet been devised than that prepared by Dr. Chalmers when his church took the out-door relief of the local parish of St. John in Glasgow, upon itself. If a town with ten churches could be so districted that each one of the ten should be responsible for the out-door visiting and relief of its own district or "parish," the system would be as nearly perfect as has yet been devised. You would have the convenience of neighborhood administration; you would have the mild, Christian rivalry of one congregation with another; and those most in need would come to know that the spirit of the Son of God still lives in the hearts of God's children. They would be even more glad to live near a church than they are now to share the payments of a neighboring wood-yard or of a great hotel. The visitors, in such an arrangement, have the great advantage of personal acquaintance with the neighborhood. They are able, as we say in the Lend-a-Hand societies, "to make one hand wash another." The simplicity and readiness and tenderness of the charming charities of a country village, where everybody helps everybody, would return.

In the object-lesson, which is fresh in my mind, in my own home, we had this very prettily illustrated. When the fire took place of which I spoke,—while the flames were yet raging, "Ruggles Street Church," which was just on the edge of the fire, placarded the streets with its invitations to those burned out, to come to the church for suppers and beds. In the united work which followed, of all people trying to relieve distress, Ruggles Street Church and its officers furnished the physical centre, and every one was glad to supplement its funds and resources. In fact, I

think, forty-nine of the homeless families were already on its list, and were known to its working staff.

Now, every church would be glad to do such work on occasion of calamity. There is a distinct, visible, concrete exhibition of what Jesus Christ meant to have done in the world. But it is not every church which has its every-day machinery so adjusted that it can at once avail itself with success of so magnificent an opportunity.

2. The mere relief of physical suffering, however, as I tried to show last week, is but the smallest part of the charity work of a man or a church.

"You do a man no good unless you make him better." This epigram,—put in this form by Dr. Rufus Ellis,—might well be written in letters of gold, somewhere in sight in every office of any charitable organization. And in our division of what is to be done in such work, the church, in its larger or its smaller organizations, clearly has to lead the way. Now the officer who leads a company of soldiers in a jungle, must not wait while this or that private finds the path. He must put himself in the front, and must himself take the ridicule or the danger of any failure. So the Church has it for its business to make men better. It must therefore try all necessary experiments, and take all risks and discredit of mistakes. It will always be found that the civic administrations are afraid of novelty. The Church, while working in the Holy Spirit, is afraid of nothing. And the civil administration always says it has no means for a new experiment. But the Church has infinite resources.

Take, as an instance, the great neglected work of the care of emigrants who arrive in this country. The Nation inspects them to see if they be diseased, or if they be paupers. If they are not the Nation leaves them severely alone. "Did you take the stranger in?" says the good Lord at the day of judgment. "Yes, I took him in," the Nation replies, and in the awful atmosphere which compels the whole truth, the Nation has to add, "and that was all of my wel-

come." Of all the communions of the Church, the only one which "provides" for the stranger coming from foreign lands is the much-scouted Mormon communion. When an emigrant steamer arrives at New York, you may see one little company of men and women carefully led to their own place on the pier,—personally attended in all the perils of the custom house,—and then, with friendly care, led to their lodging houses or to their trains, by agents appointed for that special purpose. These are the persons who are so fortunate as to be Mormons, the Mormon church having made such provision for them. If they were "only Christians," they should look for no such provision, with one happy exception.

The young girl, coming alone from Europe or from the British provinces, meets at Boston an authorized agent of the Young Travellers' Aid Society, who is her protector till she finds a home.

I take these two instances as fair enough illustrations of what The Church can do,—when it chooses,—in advance of what the Nation chooses to do. After The Church has shown the method of doing such things, the government is always ready to step in and take the supervision of the enterprise. But, as I said, people in civil administration are, and perhaps ought to be, always afraid of ridicule and of novelty.

3. Good district nursing, by a friendly nurse among the sick, can always be initiated by a congregation, though it has very small pecuniary means. And it implies a deal of real science in lines where it is very hard to do an injury. Nobody will pretend that he has a broken leg or a typhoid fever,—or indeed, can pretend with success.

4. In practice, industrial education, whether in sewing schools or in other handicrafts, has generally been introduced in the small, well-advised enterprises of separate churches. After it becomes popular, the "authorities," as they are called, take it up and pretend that they invented it. Let them. The church will find enough more experiments.

5. The agencies of well-devised Boys' Clubs, like those carried on by Mr. Collins and Mr. Stewart, are agencies within the reach of almost any congregation.

And in general, for I am obliged to speak of these enterprises with the severest brevity, it is the business of the Church to lead the way in trying experiments, and also to bring up the rear, and pick up the stragglers and the wounded. The Church gleans after the reapers.

Chartered charities may be so restricted that they may take no risk. The Church takes every risk. She fears nothing.

Officers of such charities may fear ridicule. The Church is above such fear.

The fear of encouraging pauperism holds their hands, and ought to. To the Church the man is greater than humanity.

The Church therefore provides for every exceptional case, and is not surprised in any emergency. Thus, what is certain to you who are to be ministers, is the appearance on Saturday evening,—almost regularly,—of the special night tramp, who, like a brave-winged Sabbatarian moth, takes that evening for his visit to parsonages. You will be ready for him. The chances are four hundred to one that he is a fraud. All the same you are ready to see that he has a bed and food,—never, by any accident, a cent of money. Monday morning will decide as to his future. It is interesting to observe, from the recently discovered "catechism of the twelve apostles," that this species was already well developed before the Church had existed one hundred years.

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In the last ten years the American cities, in what is a good illustration of the practical bent of a republic, and of its available common-sense, have adopted very largely the organizations known as "Charity Organizations," or the "Associated Charities." Chalmer's work in the parish of St. John, Glasgow, and the well studied Eberfelde work

furnish good object lessons as to the details of such system. We owe the propaganda which have introduced them in America largely to the well directed energy and tenderness of Mrs. Fields in Boston, and to the spirit of those who formed early organizations on such lines in Buffalo and in Chicago. The fundamental principles or axioms of these organizations require: 1. A careful and complete registration of those in any town who may need relief, such registration being kept carefully private. 2. The cordial cooperation of all charity associations, and of course, of the churches, which should be the centres of all such efforts. 3. A competent staff of "Friendly Visitors," who are not expected, perhaps hardly permitted to give alms, but who are to provide the counsel, sympathy, needed direction, and in general, help, which a stranger needs from one who is at home, which an ignorant man may claim from one who knows, or one who is alone may ask from one who has many companions.

This association makes what is called "church work" much simpler, in opening for it many channels which a single congregation would not find it hard to develop.

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And now I must leave to your own good sense and observation, and to the study of hundreds of books and articles which are born from the newly awakened interest in these themes,—I must leave to these what may be learned and taught of other detail.

First, second, and last, you and I are to remember that the prime business of the Church and of its ministers is to use the definite form of the Spirit of Love and of Truth in working these miracles which are demanded of us. In the first instance, we are not to distress ourselves directly as to the physical means which are to relieve physical distress, so much as we are to quicken that Spirit of Love to many, which instantly provides the physical means, and provides it profusely. If we can bring in the Kingdom of God, no

fear but all these things will be added, as that kingdom comes. That is to say, in the first instance, it is not so much our business to provide the splints, and bandages and the salves, as it is to encourage those who provide them, and to lift up the whole community in its determination that all such physical means shall be provided. It does not seem to me the affair of a minister so much to pass round a subscription paper, as it is to contribute his own share, and to keep up others so that they shall contribute theirs.

First, second, and last, it is the spirit which profits, the flesh profiteth nothing. If you and I can act in that faith, if the churches which we serve can act it, no fear but the detail will follow.

Poverty, where it appears, will be promptly and completely relieved; and

Pauperism, which is not immortal, will be steadily and surely abolished.

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#### REPORT OF THE LABOR COMMISSION.

The important investigations in regard to labor, set on foot in England several years ago, and often alluded to in these pages, are now concluded. The *London Times* gives the following abstract of the fifth and final report of the Royal Commission:

The end of the prolonged investigations of the Royal Commission on Labor has now been definitely reached in the publication last week of their "fifth and final" report. This report takes the form of two substantial volumes. The conclusions arrived at by the Commissioners have been largely anticipated by the various "forecasts" published from time to time; but, whatever may be the practical results of the Commission, this final report will be welcomed as focussing in itself the latest information and the latest views obtainable on those great and varied problems of capital and labor which claim so large a share of public attention; and it



must, too, be regarded as an almost monumental outcome of patient and protracted research, involving an amount of industry which few, perhaps, beyond those actually concerned, could fully appreciate.

Part I. opens by briefly narrating the procedure of the Commission, and then follow some introductory observations concerning the report itself. Next comes an exhaustive "general review of the evidence," the various matters dealt with, embracing (I.) conditions of labor, (II.) associations and organizations of employers and employed, (III.) relations between employers and employed, (IV.) conciliation and arbitration, (V.) limitation of hours of work by legislation, (VI.) irregularity of employment, (VII.) a labor department and labor statistics, and (VIII.) the employment of women. Under these various headings—each of which is sub-divided into different branches of the subject dealt with—the Commissioners review the facts, opinions, and arguments which have in various ways been brought under their notice. Special reference is made to the conditions of labor of seamen, and also to those of agricultural labor. The Commissioners found that "crimping" still appears to flourish, in spite of the law, and they think it desirable that the provisions of the Merchant Shipping Act, 1854, should be amended so as to make it expressly legal for any *bona fide* organization, whether of employers or employed, certified as such by the Board of Trade, to act as general agents in supplying seamen to ships. Some of the concluding observations of the Commissioners are as follows:—

In our opinion, many of the evils to which our attention has been called, are such as cannot be remedied by any legislation, but we may look with confidence to their gradual amendment by natural forces now in operation which tend to substitute a state of industrial peace for one of industrial division and conflict. The growth and development of large industrial establishments during the present century has necessarily resulted in the creation of considerable bodies of workmen more or less separated in their lives and pursuits

from those under whom they work. In those manufactures which in modern times have been carried on upon a great scale with costly machinery there cannot exist the intimate relation between the employer and workman, and between the workman and his work which is to be found in some small industries where the workman owns, or may hope some day to own, after serving as apprentice and journeyman, his tools, workshop, and material. The mutual ignorance arising from this separation is, we believe, a main reason why so many conflicts take place, turning upon the division of the receipts of the common undertaking between the owners of the machinery and material, and the workmen who supply the labor.

It is, however, precisely in these industries where the separation of classes, and therefore the causes of conflicts are most marked, that we observe the fullest developments of that organization of the respective parties which appears to us to be the most remarkable and important feature of the present industrial situation. Powerful trade unions on the one side and powerful associations of employers on the other have been the means of bringing together in conference the representatives of both classes, enabling each to appreciate the position of the other, and to understand the conditions subject to which their joint undertaking must be conducted. The mutual education hence arising has been carried so far that, as we have seen, it has been found possible to devise articles of agreement regulating wages which have been loyally and peacefully maintained for long periods. We see reason to believe that in this way the course of events is tending towards a more settled and pacific period.

As the terms of what is virtually a partnership come to be better understood, and the arrangements for adjusting them to the variations of trade are made more perfect in one branch of industry after another, a natural end will be found to the conflicts which have been the result, for the most part, of uncertain rights, and mutual misunderstandings and pursuance of separate interest, without sufficient regard to their common interest, by employers and workmen.

This end would not, we think be attained through what are usually known as Socialist or Collectivist methods. So far from social peace being attained by this road, it might probably only lead to new conflicts turning upon the master-ship of the central or local administrative power, and arising between workmen and other members of the community, or between different classes of workmen.

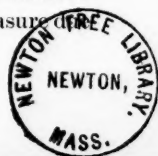
We have seen that industrial peace is promoted by the knowledge acquired by workmen and capitalists meeting in conference together, and we look for strong influences tending towards harmony from the investment by workmen of their savings in different enterprises, and the experience which they thus gain as capitalists on a small scale. A more cordial understanding, and one based on a better knowledge of the relations between employers and employed, is growing up. This better knowledge is passing outside the ranks of the combatants themselves, and is tending to spread throughout the nation; and the public opinion thus developed reacts upon special industrial disputes and operates to bring about a pacific solution of them.

We may, indeed, say, that all the causes tending to industrial peace which we have reviewed, unite in producing this common spirit running through all classes of the kingdom, which is the best promise and assurance of the realization of peace in the future.

The report concludes with the following resolution :—

That the members of this Commission desire to place on record their high appreciation of the great ability, the absolute impartiality, and the unwearied patience with which the Chairman has conducted the proceedings of the Commission.

Part II. of the report bears abundant testimony to the magnitude of the labors performed by the secretary in the discharge of his multifarious duties, and there can be no reason to doubt that whatever degree of success the Commission may be regarded as having attained, is in a large measure due to the untiring exertions of Mr. Geoffry Drage.



## NEED OF VOLUNTARY ORGANIZATIONS FOR THE ENFORCEMENT OF THE LAW.

BY REV. CLARENCE GREELEY.

The question at issue is as follows :

1. May good citizens, having elected and secured the appointment of the public officers, properly leave the enforcement of the law to those officers, or

2. Does an efficient administration of the laws in a free government require the constant and active attention of all good citizens?

We maintain that the attention of all citizens is abstractly required, and when this is impracticable they should be represented in law enforcement associations.

The Law and Order congress meets to-day under the auspices of the department of the government of cities.

1. The Law and Order League is, perhaps, the most fundamental agency in the solution of the municipal problem, the most important question of the age.

Dr. Mackenzie, author of "Social Philosophy," thinks that the problem of large cities is the greatest of all modern questions; but men like Dr. Parkhurst have proven that official complicity with law-breaking is the great danger in modern cities. And even when new officers are elected it is found that the same old temptations which afflicted their predecessors beset them. Voluntary associations for the enforcement of the law are essential to the settlement of the municipal problem, the greatest question of the age.

Said Phillips Brooks (of the city of Boston) not only, "The one imperative duty of the hour is the enforcement of the law," but also, "The Law and Order League is the only thing that stands between us and utter despair."

2. There are special reasons now, that were not so strong in the past, why citizens may not leave the enforcement of law to the public officers alone.

Corrupt governments have existed since Roman emperors, by virtual bribery, diverting the attention of the populace from the sense of bondage. But the age of steam has brought new dangers. It has made possible gigantic corporations for evil as well as for good. It has massed the people in great centers. There are trusts of municipal and even national proportions which are able and willing to defy the law. Formal freedom, or mere individualism, which is another name for anarchy, is no solution. Berlin, nearly as large as our metropolis, and under a monarchy, is maintained for the money it would take to pay the interest on the debt of New York city. Said Professor Bryce, "The government of cities is the one conspicuous failure of the United States."

We are not asking whether in ancient times or in despotic lands law enforcement might be left to the officers alone; our position is that it is not practicable so to do in our country today. The Law and Order League arose in our cities as a makeweight against combinations tending to lawlessness and disorder. It contended with organizations to promote avarice and appetite, to support gambling in Louisville, the Sunday theatre in Cincinnati, Sunday baseball in St. Paul or Toledo, prostitution in New York, the policy shop in New Haven, or the sale of liquor to minors in Boston and Chicago. It was a financial oligarchy that caused the fugitive law to be enforced against the timid slave that was marched down State Street, Boston; but it has been against financial oligarchies, so far as they have been lawless, that the law enforcement societies have been voluntarily organized during the present quarter of a century. The age of steam brought the new problem and the new method.

I say new method, for that relic of barbarism called the Lynch law (which is no law) whether named after Mr. Lynch of North Carolina or Stephen Fitzgerald Lynch of Ireland, who hanged his own son when the officers refused to do so, is just the opposite of the law and order idea; it dispenses with law, and is therefore individualism, another

name, in emergencies, for mobocracy. The modern law-defying association is a danger in great cities which did not exist, in this form, before they arose.

3. If it is said that there should be no interference with the public officers to aid in the enforcement of the law, we reply the Law and Order Leagues arose because there was interference with public officers to promote the violation of the law.

The Tweed ring worked through the courts as well as the legislature. The large cities of New York State have found it necessary to maintain experts at Albany to see that the laws are properly framed; committees to see that the laws are properly carried out are quite as important, and they should, perhaps, be paid in some way by the municipality. Judge Bonney has suggested that the law and order agents should have for their support the fines secured by their convictions.

Phillips Brooks illustrated the law and order idea as opposed to law-defying interference with officers, by likening the public officer to the man who is laying your sidewalk. When someone (namely, the corporation for law-breaking) is hindering your man (the public officer) you go out and stand by him until the work is done—then you are a law and order league. The same thought is in the statement of the elder Harrison, adopted as the early motto of the New York *Tribune*, "I wish you to understand the principles of this government. I wish them carried out. I ask nothing more." There are no less than four powerful organizations in Boston to prevent the carrying out of the principles of this government and the execution of certain laws. Said Senator Evarts: "The eyes of the law-breaker never slumber nor sleep." Perhaps the chief influence of the Law and Order League consists in the prevention of interference with public officers for sordid ends.

4. The modern age of steam brings with it great temptations to cause public officers to wink at the violation of certain laws. Mr. Amos Parker Wilder (and later, Dr. Gladdin,

a vice-president of the International League) has said that we shall never have clean municipal politics until we have municipal parties and municipal issues distinct from those of the state and nation. The same thought was presented by Hon. Seth Low this morning and Colonel Dudley this afternoon. This is very important. But it would not prevent the necessity of law and order leagues. The same old temptations might beset the new officers which afflicted their predecessors. It is an insult to the present public officers to assume that they belong to a peculiarly depraved genus. Note the size of the temptation which may come, in our metropolis, to any set of officers chosen by any party or no party: An excise board of three members controls the granting of licenses for New York city, whose debt in 1891 was ninety-eight millions of dollars. The question of the day is not, Shall the matter of enforcement or violation be left to the public officers untrammelled? It is not a simple contest between public officers of good order and ordinary law-breakers only, but of public officers under such temptations as history has never known till the present century. In the language of Congressman Cutcheon: with money interests amounting to millions, and their societies extending throughout the United States opposed to law enforcement, and all this backed by appetite and avarice, the contest is an unequal one if the execution of the law is left to the officers, unaided by societies of order-loving citizens. The pressure is all from one direction. In other words we must begin where we are, not in the state triumphant, but militant. The squirrel does not begin at the bottom to dig his hole.

5. It may be asked, is not the remedy in the constant and active attention of all good citizens instead of leagues comprising only a minority of the people?

DeTocqueville observed that the citizen of the United States regards the law as a contract to which he is himself a party. It is true in the abstract no doubt, that all the people in the United States are a trust for the enforcement of

law and order. But in the concrete we have to note that many of these citizens form powerful combinations to prevent the enforcement of the law. In a democracy the law spirit is king. When he is once dead—slain by the outlaw—there is no successor. Law is said to represent the people's will. But the popular will that is the law, is not enforced against opposition, except as law-abiding citizens see that it is carried out. Said Aristotle two thousand years ago, "Everybody's business is nobody's business." The attention of all the citizens is abstractly necessary (not of law-defying leagues alone), but if that is impossible law-abiding citizens must have representative leagues.

#### LAW ESSENTIAL TO LIBERTY.

6. Laveleye says that the ancient democracies perished because they could not synthesize equality and liberty. According to the American idea the citizen as such must be trusted, and he can not be present represented. But voluntary organizations for law enforcement are more truly representative than any other corporation or even than public officers when they ignore and defy the law. Under the circumstances which exist voluntary law and order leagues supported by a free people form a better guarantee of freedom than standing armies, mobocracy, anarchy, or even plutocracy, which is not always the reign of reasonable law, but may be the domination of the strongest ox or ass. The league for trying on the laws is a road to better ones and points out that *via media* between socialism and anarchy, monarchy and license, which it is the task of America to find. As we value our free institutions we cannot afford to let our noblest corporations become our most dangerous outlaws. And for good or ill the liquor traffic, whether necessary or not, has the power and advantage of national organization. Over against the most powerful law-defying corporations the league stands for the principle that the weak must be protected as well as the strong. In the language of Edmund Burke: To this simple principle, "Let us attest the



receding generations, let us attest the advancing generations, between which as a link in the chain of eternal law and order we stand." Said Jackson: "The vigilance which guards our liberties must be eternal."

7. The importance of voluntary law enforcement associations as bulwarks of our free institutions is shown by what they have accomplished.

The committee of seventy in New York overthrew the Tweed ring. The committee of one hundred in Philadelphia purified the gas trust. The citizens' committees in Albany and Detroit were not formed in vain. Perhaps more than any other this movement means not mere theory, but power. It causes the law-breakers to say (and this is the language of a member of Tammany), "We must pander a little to the moral sense of the community." Perhaps it lies at the basis of sociology, for there is no true reform under lawlessness and no true conservatism, either. It was the voluntary association of citizens as such which brought about the retirement of Coleman and Beattie from the head of the cleaning bureau in New York city—no one dreams that the mayor would have removed them of his own accord.

"There stands to the credit of the Law and Order leagues of this country, in the enduring accounts of eternal justice, as much substantial good accomplished, as much serious evil prevented, as can be justly claimed for any other agency of human weal within the same decade."

8. We conclude that an efficient administration of the laws in a free government requires the constant and active support of all order-loving citizens or their representatives.

They have a responsibility. "If democracy is safer than despotism it is because it includes more responsibilities, not less." In New York city in 1890 one hundred thousand citizens refused to register. Rings, bosses and some gigantic private interests, in which, according to Bryce, are found the best brain and energy of America, did not fail to be represented either in the primaries or in the ultimates. In a free government, especially, all citizens are respon-

sible. They may shirk the responsibility, but if they do, something is going to drop. In 1891 the beer interests in Newark were able to boycott any store or factory in the city and to prevent the enforcement of the law. In 1889 thirteen organizations were formed to drive Paxton's league out of Chicago. President Seth Low said this morning that the head of Tammany has more power than the rest of New York city, and the influence of Mr. McLaughlin is stronger than the rest of Brooklyn. The citizen may shrink from voluntary organization—*laissez-faire* is a comfortable though exploded thought—but the result will be akin to the "fiery tuition" of Cincinnati mobs, Chicago Haymarket massacres, multiplied strikes and lockouts, Homestead tragedies, and riots of Trafalgar square. The danger of the let alone policy is that it waits for the reign of terror to fix things. For good or ill there is more than one traffic in America which has the power of national organization. Such a danger can not be met by spasmodic effort, or even continuous guerrilla warfare. We must use the International League, organize, "line up," and—win.

9. Is it asked by what authority or in what name voluntary organizations may stimulate, assist or encourage the hearts of public officers when necessary?

In the name of all citizens who would save science, civilization, property, morality, and justice from falling into that abyss of Nihilism into which Michael Bakunin says they ought to fall; in the name of what has been achieved by the leagues of Philadelphia, Montreal, Boston, Chicago, Pittsburg and other cities against what Senator Evarts has called "child-stealing;" in the name of all who would save our land from—*je ne sais quoi*—the fate of the ancient democracies—or if that is impossible, in the name of our Lacedæmonian fathers who said: "We lie here in obedience to the laws;" in the name of such law and order men as Paxton, Crosby and Phillips Brooks, who being dead yet speak to us today; in the name of "the likest God within the soul;" in the name of Jehovah and the Continental

Congress; in the name of Washington who taught that morality (applied) is the necessary spring of popular government, and of the international league when it adds that enforcement of the law is essential to the perpetuity of free government; in the name of the sword of the Lord and Gideon; "in the name of God, of civil order, of our homes, of our towns, of our cities, and of our Union." In the name of this "parliament of Man," or "federation of the world," in which we meet.

If God does no mighty work through the International League (our only organization commensurate with national law-defying societies) it is because of our moral unbelief. As sure as faith in the God of law is made to work, through voluntary organizations if necessary, covenants with appetite and death shall be annulled, agreements with avarice and hell shall not stand, and the sink pits of Sodom in our large cities shall no longer stain the pride of all glory. I am no alarmist. I have faith in God "according to the power that worketh in us." But let us wait not to see whether Amalek or Israel is going to prevail.

Said Lyman Abbott: "There is power enough to enforce the laws, and they are going to be enforced. The only question is whether we shall be leaders in the enforcement or laggards following after."

# INTELLIGENCE.

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## LEND A HAND CLUBS.

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### MONTHLY MEETING.

At the last meeting of the year held June 25th at the LEND A HAND office, seven people were present.

Dr. Hale spoke of the Hale Guild at Newtonville, which he had recently visited. There are forty members of young people, twenty-five of whom are active members. They have held seven meetings. They are interested in what Dr. Hale called the "four heads of the church,"—charity, hospitality, education and worship. Dr. Hale felt that almshouses and prisons in the vicinity of a Club did not always receive the attention they should. An animated discussion on Guilds and Clubs followed.

Mrs. Whitman reported that \$45.00 had been received to place a man and his wife in the country. They had been sent to Milton where they had previously been for two summers.

Dr. Hale spoke of a trip to Meadville, from which he had just returned. He had met several people who were connected with Clubs. The badge of the Clinton Club of Massachusetts was shown to him. It is of stone, what is known as "maele" found in Clinton. It is a white cross with

black around it. The macle is sawed across and polished, and so forms the badge.

A letter was read from Miss Thompson, one of the directors of the Manassas School. She wished to know how early in the autumn it would be advisable for Miss Jenny Dean to come North to address meetings and collect money for the school. The committee voted to ask Miss Dean to come to Boston for the month of October, the Lend a Hand Clubs agreeing to provide for all expenses, except travelling, for that month. Clubs and societies that would like Miss Dean to address them will please communicate with Mrs. Whitman at the Lend a Hand office.

A letter was read from the Worcester Club asking the Clubs to hold the next quarterly meeting in the autumn in Worcester. The invitation was accepted by the committee and particulars will be given elsewhere.

Mrs. Whitman reported \$4,229.97 had been raised for the Sea Islands. There was still need of money to tide the people over until the crops ripen.

It was voted to raise money for Outings for Men during the summer, and Dr. Hale consented to write an appeal for the papers.

The Noon-day Rest was reported as doing well and meeting all expenses. It was voted to pay to Central Office, for expenses, ten dollars per month from the Noon-day Rest in return for services rendered by Clubs and Committee. This motion was made owing to a feeling which existed in the minds of some people that until this was done, the Rest would be a charity and not be self-supporting.

A lady reported that over \$300.00 had been sent to Mrs. Whitman, by the teachers of Boston, for one of their number, who is an invalid. The members discussed several cases which needed private aid, and the meeting adjourned until the last Monday of September.

## CLUB REPORTS.

### AUGUSTA, ME.

We are pleased to report we still exist, and are working this year with the help of five little girls, who have been admitted because our boys believe nothing is so truly helpful in good works as the joining hand and hand with good girls.

Besides the many innumerable little things we do in our own homes, we are organizing helpful Tens in our several Sunday-schools.

We have a botanical class, and every Saturday, when pleasant, we roam the fields and woods for flowers, always bringing home baskets full for our dear ones.

The latest helpful deed to the poor was a "pound party" given to a soldier's widow who is quite old and cares for an invalid son. Our next deed, to carry flowers for the decoration of soldiers' graves. The ladies of the W. R. C. arrange them in baskets to be distributed.

We are making plans for a Rainbow Fair and Sale in the autumn. Therefore, you see we have a will to do little things, in our small way.

Many thanks for our Christmas story we have received annually. It is read by all. We have two Tens in number. Some of our most earnest workers, who left us six years ago and went to California, have returned, and are a great help to us.

### HYDE PARK, MASS.

The Harry Wadsworth Club in this town numbers only seven boys all told, yet, since its organization three years ago, has tried to "lend a hand" whenever it could.

The meetings are held once a fortnight from October to June, and last exactly an hour—from half-past seven to half-past eight,—usually on a Friday evening. The boys are

from ten to fifteen years of age. They meet at the house of their pastor (Rev. E. Q. S. Osgood) who acts as their leader. The offices of secretary and treasurer are taken by the members in turn. At every meeting each member of the Club pays five cents into the Club treasury. A brief service is always engaged in for the first few minutes of the hour,—the simple "Lend a Hand Club" liturgy being used,—and just before going home all rise and repeat in concert the four mottoes. During the meeting reports are made respecting any helpful mission the Club may for the time have undertaken to accomplish; books are read, such as bear upon the duty of aiding one another; and occasionally the willing hands of the boys are employed in making scrap-books, or other articles within their power, to be sold at one of their sales, or to be given away to children in a hospital.

During the past year this Club has sent a barrel of clothing to the Sea Island sufferers at the South, and also a box of books and papers to a school of colored children in South Carolina. It has furnished a needy family with a Thanksgiving dinner; contributed to missionary work in the case of a struggling church; given its mite to the Children's Mission and the Sunday School; aided in furnishing the Ladies' Parlor in the church; and in other directions endeavored to carry out in deeds the spirit of loyal service.

For three years the club has held a Parlor Sale in the spring,—for which the members are all working during the winter,—and this year the sum realized was twenty-five dollars—a welcome addition to the funds of the Club.

We are now looking forward hopefully to the autumn, when we hope to increase our number to ten, and to enlarge our borders.

The Club contributes its proportionate amount each year to the treasury of the central organization of Lend a Hand Clubs, and subscribes for six copies of *The Ten Times One Record*,—believing earnestly in the value of united and systematic effort.

## SAN FRANCISCO, CAL.

“Look up, not down; look forward, not back; look out, not in; lend a hand.”

This is the motto of the Order of King's Daughters, the California branch of which held its fifth annual meeting in the Home for Incurables at 217 Francisco street, this city, yesterday at 2 o'clock, and was continued into evening.

Delegates from the various counties and a large number of prominent workers of the organization were in attendance, and much interest was manifested by all.

The meeting was called to order by Mrs. A. P. Clark, the President and Recording Secretary of the State Order and President of the San Francisco branch. Prayer was offered by Rev. John A. Emery, rector of St. John's Episcopal Church, who then conducted a praise and song service, being assisted by the boys' choir from Mr. Emery's church.

After the song service the delegates from the different counties made their reports, showing the work that had been done by the Daughters in their respective counties during the year. After the reports had been approved the meeting took the form of an informal reception. The work was talked over in a general way and ideas and suggestions were exchanged with reference to future work.

At the evening session, which began at 8 o'clock, the report of the Matron of the home was read. It showed the home to be in a flourishing condition, but stated that it was too full of patients to allow proper treatment, and advised that a movement be at once set on foot to secure a larger and better appointed building. There are eighteen applications now on file for admission, but there is no room available.

The election of officers for the ensuing year followed, and the company then adjourned for a social entertainment.



## COLLECTING BANKS.

At a meeting of the Charity Organization Society Mr. E. L. Agar read a paper on "The Development and Extension of Collecting Savings Banks." He assumed that the system of promoting thrift by means of house-to-house collection was acknowledged to be a good one. The cases in which it had been tried and found wanting were, he said, very rare, and the fact that it had been successfully carried on in New York was an additional encouragement to those who believed the system had a future before it. That being so, the important question was, Could anything be done to promote the healthy growth of the system, and avoid mistakes being made that might not only be injurious to the particular bank making such mistake, but might bring discredit upon the system as a whole? Under the term "collecting banks" he included all organizations having for their object, or as part of their object, the collecting of small savings from house to house, such savings being repayable to the depositor in cash. In the conception of any plan for the purpose of enlarging the sphere of operations, care must be taken to avoid anything that would interfere with liberty of action for each separate organization to govern itself according to its special local needs, and he therefore held centralization to be bad, while co-operation and mutual help by means of a representative central body were in every way desirable. He suggested that a central office should be established, to which all savings banks on the collecting system should be asked to affiliate themselves, governed by a council composed of persons of known experience in connection with these banks. In it should be collected all information relating to the working of the system, from American as well as English sources. Another work of the central office would be promoting and assisting in the formation of collecting banks. There were numerous districts in

London where the existence of such institutions would be of immense value to the people, and in many of these the system had never even been heard of. Another matter requiring to be considered seriously was the auditing of accounts and insuring the security of the money deposited. He believed a central body working on the lines he suggested would be of immense service.—*Times*.

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### LEND A HAND BOOK MISSION.

We have received several boxes and barrels of most acceptable reading matter through your agency. Every Sunday some of the city people visit the penitentiary, and we furnish them with papers to distribute among the prisoners, who are eager for them. We have given a number of magazines and *Youth's Companions* to the colored graded school, where they are added to the library and are circulated among the pupils. In this way a large number read each copy. There is a store here that employs young girls and cash boys, and twice a month an armful of books and papers is taken there, and the ones previously read brought away. They cannot well come for the books themselves, their hours being long at the store. The reading seems to be appreciated, and one young girl takes the responsibility of gathering up the books and having them ready on the first and third Saturdays in the month, which is our day to call for them. Three merchants, who have a large share of the country trade, keep a pile of our literature on hand, and give a copy to any customer whom they think will enjoy it and whom they know to be unable to buy anything of the kind. The customers grow to expect it and sometimes ask for something for friends and neighbors. Every book is given with the injunction to "pass it on," when the receiver is through with it, and one case has been reported of a paper having travelled forty miles up the country, into a neighborhood far from any railroad.

Two of our committee carry arm loads of literature among the factory villages in the suburbs. They distribute personally, giving what each wants. One man says he reads nothing but his Bible, to him they give religious papers. Another is a woman who has a machine and is interested in the fashions. She receives a *Ladies' Home Journal*. The children all want papers, and when the supply of children's papers is exhausted they cry and run after the ladies, begging for more.

In this house-to-house visiting a case of dire poverty was discovered and relieved. In one place they found a woman who had been confined to her bed for several months, had read everything she had and could borrow, and was so glad to get something new. In the villages, after one household has finished with its share of reading matter, it is exchanged with what was left at a neighbor's, and so on.

It is difficult to approximate how many read each piece, but I think from what we hear that a dozen is a safe estimate. There is a large individual work in the city among people whom the members of the committee know personally, both white and colored. We tried to get the pastors of some country churches near the city to co-operate with us, but they have not responded very well. In every other quarter we meet with hearty sympathy. A large and comfortable empty bank has been given for our use so long as it remains vacant, and we have been wonderfully encouraged in our work.

The literature is received so gladly that it is a pleasure to distribute it. Most of it goes into homes where there is scarcely anything to read. The merchants who distribute for us, in entirely different parts of the city and with different customers, report exactly the same thing. They say they are continually being asked for something to read, anything, even an old daily paper is received with gratitude. The people here are so very poor that a great many intelligent ones are utterly unable to buy anything but the barest necessities of life.

I believe the work is doing good, and I know it is giving pleasure. The smile of one small colored girl, who receives a paper each week as she comes for the wash, is a pleasant thing to remember. She fairly beams. We are glad we entered on this work and find that it grows beyond our brightest expectations. We have gained experience from the past and feel that we will be better able to proceed in the future. We scarcely know how to thank you sufficiently for your assistance to us in this work. By your assistance many have enjoyed a rare pleasure, and doubtless have profited too.

F. G. FEASTER,

*Sec. of "Lend a Hand" Com.*

*Columbia, S. C.*

#### THE DARKEST ENGLAND SCHEME.

A meeting was held in the Queen's Hall recently to hear "General" Booth and others on the Salvation Army scheme of social elevation. Mr. Bramwell Booth read messages from Earl Spencer, who expressed high respect for the work done by the Salvation Army; Mr. A. J. Balfour, who explained that he could not be present; the Earl of Rosebery, who said that he greatly regretted his absence; Lord Carrington, who sent wishes for success; Sir Walter Foster, M. P., who said that all he learnt confirmed his favorable opinion of the scheme; and the Attorney General, who praised the army for its combination of zeal with a determination to administer its funds in a strictly legal and business-like manner.

"General" Booth opened a long speech by defending his original estimate that there were 3,000,000 of the "submerged." He repudiated any intention to ignore the immense efforts of other agencies, but all the agencies put together scarcely made any impression on the aggregate of misery. His scheme, he believed as firmly as ever, would ultimately reduce vice and crime and poverty to a *minimum*. He had never promised to give more than an object lesson

with the £100,000 he had asked for—and this had been given. Those whom Cardinal Manning called “*Slum angels*” were now nursing 3,000 sick people, besides healing quarrels and helping mothers. In five years over 5,000 fallen women had been rescued, of whom 78 per cent. turned out satisfactorily, and of these latter 85 per cent. had stood a test averaging three years. Over 10,612,660 cheap meals had been supplied. Nearly 3,000,000 persons had been sheltered and fed at a cost of one penny for seventeen persons. The cost of everything was becoming less and less. He had received for his social scheme £161,608 and spent £219,668, leaving a debt of more than £58,000. But £150,568 was represented by land, railway, &c. As to the charge that the farm in Essex was injuring the neighbors by competition, he declared that, instead of underselling, they charged prices considerably higher than those of the neighborhood, and they did not employ “cheap labor,” every unskilled laborer costing them 10s. per week, when skilled agricultural laborers were to be had for 10s. to 14s. The price of land at Hadleigh had been greatly advanced by the existence of the farm. By this time 1,278 men had passed through the farm, and 65 per cent. were hopeful cases.

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#### NEW ENGLAND CONFERENCE OF CHARITIES, CORRECTION, AND PHILANTHROPY.

The third New England Conference will be held at Newport, R. I. It will open Wednesday evening, October 10th, and close Saturday A. M., October 13th, 1894. Rev. John Graham Brooks will read a paper on Wednesday evening. The reports will be on Charity Organization by Rev. J. M. Pullman, D.D.; Prisons, by Mr. Joseph G. Thorp, Jr.; Work for Children, by Mr. Charles W. Birtwell.

Hon. Rowland Hazard will speak upon Public Relief and Almshouses; Prof. J. J. McCook, on Charity Organization; Mrs. Anna Garlin Spencer, on Work for Children, and Dr. W. H. Carmalt, on Medical Relief and Hospitals.

## PUBLISHER'S DEPARTMENT.

EDWARD E. HALE, D. D. - - - - - Editor in Chief.  
JOHN STILMAN SMITH, - - - - - Business Manager.

*Sample copies of Lend a Hand sent on receipt of 20 cts. in postage stamps.*

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## ATLANTIC MONTHLY

FOR AUGUST.

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THE COLLEGE GRADUATE AND PUBLIC LIFE. <i>Theodore Roosevelt.</i>

## The Independent.

130 Fulton St., New York.

THE INDEPENDENT has a way of taking up, the first issue of each month, some important subject and treating it exhaustively. This course, which we have followed for the past few years, has won for THE INDEPENDENT the approbation of our readers and the congratulations of our contemporaries. In pursuance of this plan, the fifth yearly *Educational Number* of THE INDEPENDENT will appear the first week in August and will be, we hope and believe, of greater value than any which have preceded it.

Among the contributors who have been invited to write for it are the following:

DR. WM. T. HARRIS, United States Commissioner of Education.
A. TOLMAN SMITH, United States Bureau of Education, "University Schemes in Washington."
DR. JAMES C. MCKENZIE, Headmaster Lawrenceville School, "The Propositions of the Committee of Ten."
Prof. S. A. HINSDALE, University of Michigan, "How to obtain Mental Power."
Pres. C. F. THWING, Western Reserve University, "The College Opportunity."
THEODORE STANTON, "European Opinion on Woman's Education."
PAUL TYNER, of University of Wisconsin, "Household Science in the University."
W. F. VROOM, Instructor in Manual Arts, Teachers' College, New York, "Manual Training and Morality."
Prof. EDGAR W. WORK, Wooster University, "Education without God."
TEUNIS S. HAMLIN, D.D., Washington, "Higher Theological Education."
JULIA HARWOOD CAVERNO, "Shall Teachers Teach?"
Pres. SETH LOW, "A CITY UNIVERSITY."

# A NEW SCHOOL READER.

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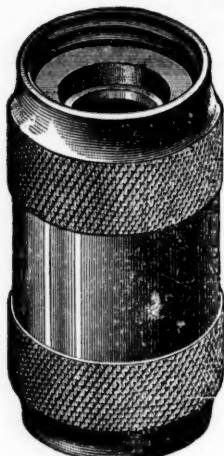
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